

# The Living Church

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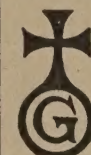
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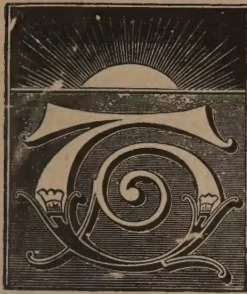
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# The Living Church



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MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 20, 1906.

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## Editorials and Comments

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*A Weekly Record of the News, the Work, and the Thought of the Church.*

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#### THE CONVERSION OF SAINT PAUL.

MANY and great thoughts press upon us, as we give ourselves to the contemplation of that which the Church this week commemorates: the conversion of Saul of Tarsus, a fierce and determined foe, to become the friend and one of the chiefest apostles of the Christ. Especially may we remember that this man was brought into the Kingdom, not solely for his own personal safety and salvation, but also and particularly that through him the Kingdom might be served, strengthened, and enlarged. "He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel."

For a catholic and world-wide apostleship, Saul of Tarsus was conspicuously marked and equipped: more so, probably, than any man then living. In him were combined three civilizations: the Hebrew, the Greek, and the Roman.

This zealous man was a Jew, of the tribe of Benjamin, schooled and trained in Jerusalem, "at the feet of Gamaliel"; a Jew moreover of the strictest type, a Pharisee, a member of the Sanhedrim. Though a Jew, he had been born and reared in a Gentile city, Tarsus of Cilicia, where he had acquired knowledge of the Greek language, together with that culture and learning which would equip him to encounter philosophers and to write great argumentative epistles. Furthermore he was a Roman citizen. The catholicity of this man's equipment to be a chief and conspicuous apostle, coincided exactly with the catholicity indicated in the languages of the superscription above the Cross: "In letters of Greek, and Latin, and Hebrew!"

We must not study this "wonderful conversion," without giving our attention to the fact that Christ came and seized this man, not merely in order to save him, but also and most certainly in order to use him. This St. Paul himself recognized and acknowledged: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

How hard it is to induce Christians to see, that as it was in St. Paul's conversion, so would God have it be in every man's discipleship: a response to "the heavenly vision," which reaches beyond a mere willingness to be saved, and issues in a determination to be useful in the Kingdom and to the King.

This for us personally is the practical lesson of this week's commemoration: Not that we may expect to be dealt with in startling fashion as was Saul of Tarsus, but that in the same kingdom into which he was brought, we are placed, for a purpose which can never exhaust itself in a mere satisfaction over our own individual security.

To every baptized man the message of the Christ is the very same that He spake on the Damascus road: "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; . . . the people, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

The men of to-day are no less called of God in their Baptism, than was St. Paul in his "wonderful conversion." Happy the baptized man whose daily determination is this: God being my helper, I am resolved to be "not disobedient to the heavenly vision!"

B.



## AD CLERUM.

"Quam multi sacerdotes qui ventri indulgent, moribus saecularium se conformant, convivia appetunt, et sine refractione sectantur, congerendis pecuniis student, colloquiis inanibus imo et detractoriis tempus terunt, vanitati interius exteriusque dediti cernuntur, lectioni et meditationi rerum sacrarum nihil temporis impendunt; mundani sunt, animales, terreni, liberiores, sciolis, et inani scientia tumidi, dominatum ambientes, et tamen nihil sibi timent, et cor non ingrediuntur, ut miseriam suam et egestatem agnoscant, ac prava exempla quae saecularibus suppeditant. . . . In ipsis, erit major maledictio prae aliis, quia se vita sua perdunt, et alios exempla suo seducant."—*Quid Auct.*

"Validiora sunt exempla quam verba, et plenius est opere docere quam voce."—*S. Leo. P.*

## GOD MANIFESTED.

THERE is a certain attitude of mind, compounded of close attention, careful deduction, and an illuminating power of generalization, which has never been wholly absent from the human race, but which is perhaps more generally present now than ever before. Its basis is the fact that every phenomenon must have an adequate cause and must produce some definite result. It is thus based upon a realization of the sanity and coherence, of the rationality, of the universe.

This mental habit is the foundation of modern science and it is through the influence of science that it has spread so widely. It is the mental condition which enables men from parallel furrows on bedrock to infer a glacier, from a bone an extinct animal, from a photographic plate a new law of radiation. Its application has not been confined to matters of science. The more skilful backwoodsmen and Indian-fighters had it to an high degree in the last century; probably to an higher degree than our modern scientific men, for the incompetents were eliminated by rifle and tomahawk. They applied it, however, to a different object. Instead of studying and drawing deductions from scientific matters, they observed attentively the bent twigs of a bush, the seam-mark on the footprint of a moccasin, and generalized from the direction of a trail and the colors of a belt of wampum. Yet the components of the mental attitude were there, though used on matters of the woodcraft instead of the laboratory. That the attention, on the whole, was close and keen, the deduction careful, and the generalization illuminating, is shown by the fact that our backwoods ancestors managed to live and not die.

The attitude of mind, the profound certainty that every act must leave its traces, every effect have both adequate cause and adequate results, is thus wider than any one field of application. It furnishes the charm of detective stories, and—occasionally—the triumph of some detective in real life. It lies at the bottom of the success of the hunter and fisherman. It is the ideal cause of the gathering of evidence in courts of justice, and it is the basis of the mastery over nature won for us by modern science. It is thus applicable to many fields and useful in all. In careless hands it leads to incorrect conclusions; as, for instance, those which postponed the discovery of argon; but closer attention or a more illuminating power of generalization overcome these in time, and the sum total of its conclusions approximates more and more to truth.

But there is a curious limitation to its exercise. Those unusually competent to apply it in one field, seem unusually limited in its application to any other. By just so much as they bend its powers in any one direction they bend them from the other directions in which they might be used. A sailor who can detect coming changes of weather, is proverbially unfitted to detect the value of evidence in a court of law. A general who can forecast the plans of an adversary upon the field is not usually successful in generalizing from a set of chemical phenomena to a chemical theory. Thus it seems left to the plain man, who is not eminent in any branch of investigation which this attitude of mind makes possible, to appreciate its full value in all branches of investigation; and it seems possible for the plain man and for him only to assume this mental attitude preparatory to the investigation of any new branch or stream of phenomena.

Thus, although the laws of nature are confessedly not entities, but merely modes of action of the Unknowable, no considerable progress seems ever to have been made in deducing information as to the character and wishes of God from the laws of nature. If such progress is ever made it can only be

by plain men, using the mental processes discussed above, yet not limited by any previous special or technical applications of those processes. Yet the raw material for such progress is plentiful. It is not for nothing that a new painting is hung each evening in the gallery of the western sky. Step by step we have risen past the feeling that each sunset is a miracle, to the knowledge that it is a product of the laws of light. Step by step further we have risen past the feeling that the laws of light are entities having existence of their own, to the knowledge that they are the modes of action of the Master, the tools by which God works. But when we know the work and know the tools, it is not past human power to learn something of the wishes of the Worker. A part of that knowledge is that the Worker hungers for pure and perfect beauty. Science is furnishing, day by day, more and more knowledge of the tools. Close attention to the sunset, to the sea, to the majestic progression of the sun and stars, to the hum of insects in the field, to any mossy bank of woodland violets, shows what the tools accomplish. Surely it is not too much to say that careful deduction, illuminating generalization, should give us new knowledge of Him who swings the stars and makes the violets bloom, and to do both, uses as His modes of action the laws of nature, and takes, or seems to take, as much pains with one as with the other.

To one habituated to these facts, the universe becomes a cryptogram instinct with life, an illuminated manuscript in an unknown tongue to be deciphered, a vast picture-gallery in which the invisible Painter is still at work. It is not a lonely place that He has left and finished. The laws of nature are at work around us in exuberant activity, and the laws of nature are His modes of action. God grows very near to us in the light of this, and much of our religious life resolves itself into a quiet knowledge of His presence. Given a picture growing before our eyes and a minute knowledge of some of the brushes and colors, to learn more of the painter. Given a vast temple, the work on which is not all finished yet, and some knowledge of the materials and tools, to learn the conception and plan and some traits of the character of the architect. Given a great manuscript spread abroad over the earth and heavens, written in lines of light, illuminated in immeasurable glory, to spell out here and there a word and add them to what other men have deciphered, and learn more and more of the meaning and character of the author. Given an inconceivable music of harmony unutterable, to learn from it of the composer—these are some of the problems of the religious man, and there is joy in their realization and joy in their partial solution.

It is not without meaning that the air is around us as the breath life and the sea as the fertilizer of the world and the everlasting earth under all. It is not without meaning that day succeeds night and night day; and yet that night is but a local thing, a limited shadow, and that infinite and eternal day blazes between the planets. By one of His great parables, calm as the sunrise in the eastern sky, He who uses every law of nature to symbol before us spiritual truths, tells us in each of these of Him and of ourselves. Descending to a lesser symbol, it is not without its lesson that all the rivers of the earth rise from the sea and flow invisible through the air to fall as rain upon the hills and sink and then emerge again as streams and brooks. They are born of the sea, kin to the sea, yet not the same. Changed in form, in very substance, they are a different kind of water, yet water still; and their nature urges them to the sea, and except in its bosom they can find no rest; so that if they fail to reach it they change to foul, stagnant marshes or to bitter lakes. It is not without its meaning that perfect light, light white and pure and stainless and without blemish, is made up of all colors. There is spiritual as well as mechanical significance in the discovery that the attraction of gravitation acts through immeasurable space; and that molecular repulsion acts through molecular distances only, but within them is insuperable. There is a moral parallel to the physical fact that the blackness of great darkness is not wrong light nor black light, but the total absence of all light. The laws of nature are probably the same laws everywhere. The Worker is the same, and He wastes nothing. Natural law goes through the spiritual world to such a degree that, did we know all the facts, it is probable that we would see no natural and no spiritual, but one unbroken gradation of the works of God rising in due rank and order from the grossest forms of matter to the most exalted mood of the greatest archangels, and beyond; and would call all spiritual or all material, according as our sympathy were with the higher or the lower ranks of the great sequence.

In the meantime, and for the man of faith, the external



world is a problem irradiate with glory, for the grasp of the Master is still upon it and new finger-prints show that He is moulding it even now. The laws of nature—vital around us now—are the modes of action of the Creator. And because He is coherent, rational, sane, and because He wastes nothing, there must be written small in the laws of the minutest ions and large in the symbols of light and darkness spreading across the sky, traces of the way He works which would give new knowledge of His character and new light upon His mode of working under similar conditions in some higher part of creation's scale. All things are connected by laws, since it is the same worker which vivifies all things; connected by laws simple and clear, some few of which we can trace. For example, who would have dreamed, did we not know the connection, that the existence of separate living beings depends upon the law of ratio between a cube and a square? Yet a sphere increases in contents by the cube of its radius, its surface by the square. Protoplasm absorbs nourishment through the surface, but must nourish the contents. Thus there comes a time when the growing cell cannot nourish its bulk through its surface, but must divide, that more surface may be provided for the same bulk; thus making two living organisms instead of one. Overlaid, hidden, concealed, the simplest laws in like manner run up into realms still unexplored. But here and there we can detect their workings in what is called matter and also in what is called spirit.

Therefore many material things are symbols and clues to many spiritual things, and all things point upward in converging lines to One, who is our God. Z.

IT is a matter of regret that the (New York) *Churchman*, once the bulwark of conservative orthodoxy in the Church, should seem to be drifting rapidly into less satisfactory channels. When, last spring, our valued contemporary published an editorial which was esteemed by many to be a denial of the literal truth of the Ascension of our Lord, if not of His Resurrection also, we held our peace, believing that the editor, having perhaps written hastily, was misunderstood and would, in his own good time, reassure his many friends who were surprised and astounded at what he seemed to say. We expressed regret when, some months ago, he wrote concerning the attitude of Dr. Crapsey in a way that seemed wholly to ignore the real ethical issue that is involved in his position.

Once again, though we greatly dislike hostile criticism as between members of the Church Press, we feel impelled to express sincere regret at the position which our contemporary took last week with relation to "Bishop Walker and Dr. Crapsey." To defend the priest in his attitude toward the Church and censure the Bishop for impersonal words in which at an ordination, he urged the necessity that a priest should be true to the Faith to which the candidate then before him was about to swear allegiance, strikes us as the very antithesis of that due sense of right and wrong which, we doubt not, our contemporary hoped to evince.

Why will men cloud the issue? As between Dr. Crapsey and the Church, it is purely one of honesty. Is Dr. Crapsey fulfilling his ordination vows? The investigating committee in the diocese of Western New York, through its majority, practically held that they could not discover from his printed words, and declined to authorize the formation of a court which, if he is doing so, might have exonerated him. Other people in general, believing that words have definite meanings, cannot feel that Dr. Crapsey is, in any sense, fulfilling those vows. The condition is itself a scandal under which honorable men in the diocese that—through no fault of its Bishop or of its clergy and people as a whole—has failed to vindicate the Church's Faith and the honor of the Priesthood, are exceedingly restless. Is it strange that with this scandal pressing upon him, the Bishop should have spoken most earnest words of warning to the candidate for the priesthood? Did the Bishop err in so doing? By no means.

Let *The Churchman*, and those others who offer defense for Dr. Crapsey, inaugurate, if they please, a movement in favor of removing the vows from the Ordinal, that priests ordained in future may hold their ministry on no condition of loyalty to revealed truth. Let them urge that every statement committing the priest of the Church to anything but his own changing intellectual vagaries be wiped out. Succeeding in that campaign, and thus obtaining that complete "comprehensiveness" for which *The Churchman* pleads and which it confounds with "catholicity," it will forever be impossible to cite a priest for

violation of Ordination vows. But must personal honor be also repealed by these apostles of—we cannot say Comprehensive Christianity, for it would not be Christian if it were comprehensive nor comprehensive if it were Christian—a religion of Comprehension?

Let these Comprehensionists first meet the issue of honor with respect to the fulfilment of vows already assumed, and we shall then be ready to meet and to discuss any plans for "Comprehension" which they may desire to propound.

But their "Comprehension" will not be all-comprehending, for it will fail to include men who will insist upon remaining true to the revealed Catholic Faith, and who will decline to be "comprehended" in any "comprehensive" system that is not based on that Faith. Why, then, is not the "comprehension" of agnosticism, as already open to our friends, sufficient?

THE death of President Harper must bring sorrow to a vast number of people who knew him only for what he had accomplished. The smallest part of his memorial is the magnificent group of buildings which constitute the outside shell of the University of Chicago. A great many people were skeptical when, fifteen or more years ago, it was proposed to build a great university in Chicago with not much capital except dollars as the building material. It was pointed out, and rightly, that money could not make a university. And money did not. The university was built. The millions given to it by Mr. Rockefeller and other liberal benefactors were a large factor, without which the real edifice could not have been builded; but the edifice itself—that intangible, elusive something that differentiates a university from its buildings—was reared by Dr. Harper.

It is pathetic to read how anxious he was that his place in history should not be that primarily of a money-raiser. Whether or not it be true generally that the modern ideal of the executive of an educational institution is one who brings more material qualifications than that of scholarship to his office, it cannot be said that President Harper was an example of it. Marvellous as was the ability with which he inspired the confidence of men who were willing to invest their millions in the work under his direction, and the still greater ability with which he—an "impractical schoolmaster"—administered that great trust with economy and perfect order, Dr. Harper was yet primarily the scholar. In a touching letter published since his death, he says of his latest work on *Amos and Hosea* in the International Critical Commentary: "This book represents more hours of work than I have spent altogether in the administrative work of the University of Chicago in fourteen years (the entire period of his connection with that institution). In other words, I have given more time to the writing of this book than to the raising of money for the university and its organization." And every author who has given to the world what is really the child of his mature thought—for fourteen years are a large factor in the intellectual life of a man who dies under fifty—will appreciate the plaintive words which Dr. Harper has written in the preface to that work: "I ought perhaps to mention that a considerable portion of my manuscript has been thrown out because I had transgressed the limits set for the volume." And of his discussion of "pre-prophetism" in the valuable Introduction: "In the presentation of this I have found myself greatly embarrassed for lack of space." How like the "impractical" scholar rather than the "man of affairs" do these words read, when written of a work of nearly six hundred pages on two of the least studied—we had almost written least valued—of the books of the Minor Prophets! How the heart of the real man crops out also in those words from the same letter:

"The thing that troubles me is that I seem to stand in the West for something which I do not really represent, and the thing which I represent is not appreciated or understood or even known by the great majority of the people who are familiar with the working of the university."

It is, then, Harper, the scholar, who will primarily be missed, not only in the cloisters and common rooms of the University, but in the intellectual life of the country as a whole. The Semitic scholar, the Bible student, the inspirer of the cluster of magazines which emanate from the University Press, the man of religious devotion, the controlling power in the daily life of faculty and undergraduates, is a greater loss to the University than that merely of its executive. God grant rest to his sweet soul!



THE incoming English House of Commons bids fair to be as strongly Liberal as other Houses since Mr. Gladstone's defeat on the Home Rule issue have, generally, been Conservative. It is unfortunate for the Church that the protection of her interests seems at no time to be a part of the Liberal programme. It is most unfortunate for her that the ablest and most trustworthy of her parliamentary leaders, Lord Hugh Cecil, is among those who have gone down to defeat in the Liberal landslide. That Mr. Balfour, erstwhile premier, has gone with him, is of more interest in the sphere of politics than in that of religion. Mr. Balfour is a Christian gentleman, which indeed is much; but his attitude on Churchly questions during the last administration was far from satisfactory, many of his appointments were of merely colorless Churchmen and some still worse; which, considering that he is a Scotch Presbyterian, is not matter for wonder. One can only speculate as to the attitude of his successor, Sir Henry Campbell-Bannerman, another Scotchman.

The Church of England appears, indeed, to have entered into a period of captivity to the kirk north of the Tweed.

### ANSWERS TO CORRESPONDENTS.

SACERDOS.—Whether the congregation stand or sit during the choir anthem is unimportant, the anthem being an offering of worship on the part of the choir and not of the congregation.

G. M. W. C.

HOLY INNOCENTS', 1905.

Soul so gentle and brave,  
Wild, with the calm of the mountain lake:  
White with the snows thy grave—  
Sign of the Pure—for thy memory's sake.

Round in her orbit, earth  
Swings to the point where the Innocents died,  
Suffering Martyr-birth;  
Thence for thy feet lay the pathway wide!

Here, where their path began,  
Watch we the trail of thy star-lit way—  
Following the Son of Man,  
Seeking the gate of the Heavenly Day!

Incense of Love and Prayer  
Waft we on high by that path of thine,  
'Spiring to reach thee There,  
Wrapping with sweets the celestial shrine!

Soul so gentle and brave,  
Nevermore dimmed by this earth's cold night:  
Heaven-beams over thee wave!  
Rest thou in God's Everlasting Light!

HOBERT B. WHITNEY.

### A QUARREL WITH THE SEA.

Sir, I have but one  
Quarrel with the sea:  
That so many children  
By it taken be.  
This one who lies here,  
Look, was very fair.  
On her breast a ring.  
Seaweed in her hair.  
Now the storm is done,  
Very still she lies.  
She who might have had  
Love-light in her eyes.  
All the men went down  
With a mighty cry.  
That was just and right:  
Men are made to die.  
But when maids like this  
By the sea are slain,  
Surely 'tis a waste:  
Useless to the main.  
For it needs them not;  
It rejects them thus.  
Could not then the sea  
Spare them unto us?  
Consecrated ground  
Shall be this one's bed;  
Over her a cross;  
Flowers at her head.  
But at the Last Day,  
When the Judge shall be  
Throned, I shall plead this  
Quarrel with the sea.

L. TUCKER.

NOT MAN'S judgment of what the Lord requires from His weak ones, but God's own requirement, constitutes our true service.—*Secret of the Lord.*

## CONTESTED ELECTIONS FOR ENGLISH CONVOCATIONS

### Athanasian Creed Issue Raised in Diocese of London

### NEW YEAR'S MESSAGE FROM ARCHBISHOP OF CANTERBURY

### Chancellors Disagree as to Sale of Eucharistic Vessels

### CHURCH NEWS OF ENGLAND IN GENERAL

The Living Church News Bureau  
London, January 2, 1905

THE General Election, which comes off about the middle of this month, will involve, as was foreshadowed last spring, a contested election of proctors in Convocation for both archdeacons in the diocese of London, and for the Nottingham archdeaconry in the Southwell diocese—the test question being that of the retention of the obligation to recite the Athanasian Creed on the Feasts prescribed in the Prayer Book or the silencing of the Creed. In the London diocese a dead set is being made against the candidature of Prebendary Ingram and Prebendary Villiers, the sitting members, on the part of the anti-Athanasian benefited clergy. The candidate in the archdeaconry of London, in opposition to Prebendary Ingram, is the Rev. Arthur W. Robinson, D.D., vicar of All Hallows, Barking-by-the-Tower; and in the archdeaconry of Middlesex, in opposition to Prebendary Villiers, Canon Pennefather, vicar of St. Mary Abbots, Kensington. Dr. Robinson has issued an address to the parochial clergy of the diocese of London, in which he says that for some while there has been a feeling that the representatives of the clergy of the diocese of London, "rightly as they have been esteemed for their personal worth, have shown a marked want of sympathy with lines of thought and action which commend themselves to the increasing body of Churchmen who are convinced that a sincere loyalty to the past is by no means inconsistent with a desire to see our methods so far adapted as to meet the intellectual and moral requirements of the present." This has, wittingly and unwittingly, the true Latitudinarian ring. A circular has been issued by Prebendary Villiers, in which he refers as follows to what Dr. Robinson intimates about Prebendary Ingram and himself having shown "a marked want of sympathy with lines of thought and action which commend themselves to an increasing body of Churchmen":

"This means in plain English that we still believe, and have made it perfectly plain that we believe, that 'the three Creeds ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture' [Article VIII.]"

Canon Pennefather, as a candidate, takes his stand on local option respecting the use of the Athanasian Creed. Prebendary Ingram, in his address to the electorate, says the election on this occasion will be determined on a great and vital principle. He is thankful to be able to report that he has already received many letters from his brethren benefited in the archdeaconry thanking him for his past services "in coöperating with Canon Newbolt, Prebendary Villiers, and others in maintaining the position which the Athanasian Creed holds in our formularies"; and he shall regard it as a paramount duty and privilege to continue to work for this end.

On the attention of Mr. Stanley Austin, the "owner" of ruined Glastonbury Abbey, being called to an extract from a recently published book written by a citizen of the United States, Mr. Cram, on the subject of the ruined abbeys of England, in which the author comments very severely on the state in which Glastonbury Abbey ruins are kept, the *Guardian* prints on Mr. Austin's request, his letter to the Bishop of Bath and Wells repudiating Mr. Cram's statements.

By the will of the Rev. T. O. Silvester-Davies, rector of St. Barnabas', Capetown, recently deceased at the age of 65, £1,000 has been bequeathed outright to the S. P. C. K., and £1,000 to the S. P. G.

The Primate has issued the following New Year's message, herewith reproduced from yesterday's *Morning Post*:

"Not often in our long history has the dawn of a new year coincided so closely as it does to-day with the opening of a new chapter in our national life. It is a commonplace to repeat that each New Year's Day marks a fresh start, a new departure in duty and in answerableness, but of course in ordinary years the newness of the start, however wholesome and stimulating, is after all artificial or even imaginary, obvious in the Almanac it is not obvious in life's actual concerns.

"But this year, at all events, the new start is no fanciful or artificial thing. The people of England are called upon in these opening weeks of 1906 to make thoughtful and deliberate choice of



representative men for the Legislature of the land, after ascertaining on what lines the men so chosen will endeavor in the ensuing years to construct or reconstruct our laws. The making of that choice is a sacred trust—it can only be discharged aright by those who recognize its gravity. And we who believe that the divine guidance of national life and action is as real now as it was in the far-off days of Hebrew prophet and psalmist will shape our prayers accordingly in these eventful weeks, and will ask that both to those who send and to those who are sent the Father of lights may vouchsafe the spirit of wisdom and understanding, of counsel and strength, and that thus our common life may be uplifted to a more healthy level than ever before, and enriched with all the elements which contribute best to the maintaining of what is pure and straightforward and true.

"If the people of our country—a Christian country after all, whatever our failings and shortcomings—were unswervingly loyal to the large principles of the gospel of Christ it would of necessity come about that, in spite of our political differences, we should steadily advance from strength to strength. Each General Election would then ensure a higher standard in public life, a loftier ideal of what is attainable, and a firmer resolve to make that ideal come true. But we are still far short—is it not so?—of that unswerving loyalty, and it behoves us to fall determinedly and hopefully to effort and to prayer.

RANDALL CANTUAR.

"January 1, 1906."

On the vigil before the Feast of the Nativity of our Lord, the Dean of St. Albans dedicated a new altar in the restored choir of the Cathedral—where hitherto there has been none for several hundred years—with a marble pavement, the gift of Lord Aldenham, to whose pious munificence was also due the splendid restoration of the stately old reredos at St. Albans. Canon the Hon. Kenneth Gibbs and Mr. Toulmin have presented two large sixteenth century brass candlesticks, the tapers therein being lighted for the first time at the eight o'clock sung Eucharist on Christmas Day.

The *Church Times* states that the organ at St. Mary's the Virgin (University Church), Oxford, built by the famous Bernard Smith towards the close of the seventeenth century, narrowly escaped destruction by fire week before last. It appears that at the point where the fire broke out, the electric current and gas pipes are in close proximity, and it is surmised that a defective electric current fused the pipes, igniting the gas.

The diocesan chancellors have again been shown to be in disagreement in administering the law in faculty cases. At a recent sitting of the London Consistory Court, Dr. Tristram sanctioned the sale of a large silver flagon, part of the altar plate of Cowley Church, near Uxbridge, which was the gift of a parishioner named Haynes in Queen Anne's reign. It was stated in the application for the faculty by the rector and churchwardens that the flagon had been valued intrinsically at Christie's at £100, but they had had an offer of £135 for it. It is proposed to buy a much smaller and cheaper flagon, probably costing £10, and to apply the balance towards the erection of a parish room. Obviously neither the action of the Church authorities of Cowley in applying for this faculty nor the decision of the Chancellor in granting it can be regarded with approval by right-minded Church people in general.

An application for the sale of a chalice has, on the other hand, just now been refused by the chancellor of the diocese of Exeter to the rector and churchwardens of Churchstanton, who proposed to provide funds by the sale of the chalice for repairs to the parish church. The chalice bore the inscription "Churchstanton, 1661," and bore a hall mark said to be local and very unusual. The Chancellor (Mr. Chadwyck-Healey, K.C.), at the hearing of the application:

"The date on it is significant?"

The rector—"Yes. Obviously a gift at the Restoration."

Continuing, witness said a modern chalice was used in church. The old chalice had been valued by an expert in old silver at five guineas an ounce, or a total of £65. The Chancellor, in refusing to decree a faculty, said that from very early times the Church had been careful to protect from profane use its sacred ornaments. It would be painfully repugnant to the feeling of very many Churchmen that it should be possible for a vessel which had been dedicated to the most sacred service of the Church to figure, say, "upon the dinner table of a collector."

The Right Rev. Charles Frederick Douet, D.D., vicar of Ashton Hayes, near Chester, and late Assistant Bishop of Jamaica, died the other day, at the age of sixty-five. He was ordained in 1863 by the Bishop of Jamaica, and was Archdeacon of Surrey from 1884 till 1904. In 1888 he was consecrated Assistant Bishop of Jamaica. He became vicar of Ashton Hayes in 1904.

J. G. HALL.

## HOW THE ANGLICAN BISHOP IN JERUSALEM TREATED A CASE LIKE THAT OF DR. IRVINE REVERSED.

(FROM OUR JERUSALEM CORRESPONDENT.)

IN your article on "The Russian Ordination of Dr. Irvine," November 11th, pp. 38, 39, you state that the position of Archbishop Tikhon in North America is "analogous to that of the Anglican Bishop towards Greek Christians in Palestine." It may interest your readers to know how Bishop Blyth acted in the case of an Orthodox Syrian married priest who has been excommunicated by Patricios, the late resident Metropolitan of Ptolemais (Acre) within the Patriarchate of Jerusalem.

Khuri Georges Yiteyim represented the "Orthodox" Church as the parish priest in Kefr Yāsēf, a village near the town of Acre. He became dissatisfied with the Church of his baptism, and after different interviews with his Diocesan, he was excommunicated in his native village, among his own flock. I express no opinion about the justice of this action, but merely record the fact. The priest then threw himself heart and soul into the work of the Church Missionary Society Mission at Kefr Yāsēf. The local secretary of this Society pressed Bishop Blyth to license Georges Yiteyim as the pastor of their mission at this particular village. The C. M. S. authorities in Salisbury Square, London, supported this appeal on the part of their Palestine secretary.

On June 27th, 1895, the Anglican Bishop in Jerusalem requested his chaplain to consult the late Patriarch of Jerusalem (Gerasimos) about this case. His Beatitude stated that as the priest in question was "not now attached to the Orthodox Church, he would not feel aggrieved at any action the Anglican Bishop, or others, might feel disposed to take with him. But he would object to his being licensed by Bishop Blyth, or employed by the C. M. S., in the village in which he was born, lest he should influence more 'Orthodox' there. No objection would be held against his being employed elsewhere." As the Metropolitan of Ptolemais on July 15th, 1895, declined to withdraw the excommunication, and the C. M. S. would not withdraw Georges Yiteyim from officiating at Kefr Yāsēf, the Anglican Bishop has felt obliged, again and again, when pressed, to decline to license him, even as a lay reader.

How different this action of the Anglican Bishop in Palestine from that of Archbishop Tikhon in New York! I am all the more surprised at the Russian Archbishop's conduct, as a lengthened intercourse with him in St. Petersburg on August 18th, 1903, led me to suppose that he was exceptionally friendly to the Anglican Church.

## DR. HART ON THE KALENDAR.

UNDER the auspices of the Seabury Club of Hartford, Conn., the Rev. Samuel Hart, D.D., vice dean of the Berkeley Divinity School, gave last week the first of four lectures on liturgical subjects, speaking on the Prayer Book Kalendar and the Church Year which, he said, is substantially that which we inherited from the English Church.

The psalter, which is still read in the version of the "Great Bible" of 1539, is an inheritance from the Jewish church. The Roman and generally the Western use has been to read it through in the daily offices of the clergy once a week; and for this purpose the psalms are arranged with some reference to the days of the week and the hours of the day. The English use since the Reformation has been to read it through once a month, and in the order in which the psalms stand in the Bible, —a use which has the advantage of calling equal attention to the varieties of thought and expression, but has also certain disadvantages. For these allowance is made in the American Prayer Book by a liberal provision of proper psalms for special days and of selections of psalms of kindred tenor. The rest of Scripture is read in the two lessons at daily Morning and Evening Prayer. The principle of daily readings is ancient; but the lessons in the unreformed books came to be very short, and large parts of the most instructive parts of the Bible were not read.

Archbishop Cranmer followed suggestions made by Cardinal Quignonez in his revision of the Breviary and introduced at each service the equivalent of a chapter from the Old Testament and one from the New, read in order, with special provision for certain Sundays. Thus the English Church began large public readings from Scripture, differing in this from both the Roman and the Puritan custom. The Prayer Book now provides for the reading of all the New Testament twice a year, except the book of Revelation, which is read once; and for the reading of by far the greater part of the Old Testament



once, the books being taken in order, except that the Song of Solomon is omitted. Kings and Chronicles are read together, and Isaiah is reserved for the end of the year; the Psalms also are not read as lessons. The Sunday scheme is arranged quite independently of this, and follows as far as may be the course of the Church Year. The whole system is full of suggestion for private devotional use of the Bible; it may perhaps at some time be amended so as to bring the books more nearly into the order in which they were written.

The Church's year is divided into two parts, one determined by Christmas, or, to speak more accurately from the historian's standpoint, by the Epiphany, and following the Roman or civil kalendar; the other determined by Easter, and following the Jewish or lunar kalendar, except that Easter is always kept on a Sunday. The birth of Christ was for some time observed in the East as one of the manifestations which were commemorated on January 6th, probably the date of the Baptism; in St. Chrysostom's time the Church at Antioch began to keep the Nativity on the Western date, December 25, a day which was fixed as early as the time of Hippolytus, A. D. 225. Easter continues the Passover observance. The nine Sundays before Easter and the four before Christmas regulate the length of the Epiphany and the Trinity seasons. It was noted that Easter fell on the earliest possible day, March 22nd, in 1818, but will not be kept on that day again until the year 2285; it fell on the latest possible day, April 25, 1736 and 1886, and will occur again on that day in 1943. Also, there was but one Sunday after Epiphany in 1856, and this will be the case again in 1913 and 2008; while there will be six Sundays after Epiphany, as was the case last year, in 1916, 1943, 1962, 1973, 1984, and 2000. The English Church has counted Sundays after Trinity from the days of Thomas à Becket, about 1150; the other parts of the West speak of Sundays after Pentecost.

The Epistles and Gospels, or Scripture readings for the Eucharistic office, in the Prayer Book, are from the ancient "Comes," a book assigned by tradition to St. Jerome, but perhaps not as old as his day; the selection, however, seems to go back to very early times. For the first half of the year, the Gospels were evidently first chosen and the Epistles selected to be read with them; for the second half, the Epistles were first chosen, and they determined the Gospels. The place of the prophecy, or Old Testament reading, has been taken in the Prayer Book by the Ten Commandments. The Prayer Book Epistles and Gospels for the Sundays after Trinity, except in some cases as to length, follow the "Comes"; in the Roman Missal a dislocation has taken place, and most of the Gospels are one Sunday earlier than their position in the ancient order. A large part of the Collects—so called, probably, because used "*ad collectam*," in the assembly of the people—are traced back to the sacramentaries of three eminent Bishops of Rome, Leo (460), Gelasius (490), and Gregory (600), though our copies of the books are in no case as old as the men whose names they bear. Sixty of the eighty-three Collects in the Prayer Book have been in use in Western Christendom for at least 1,200 years. They were wonderfully translated into English by Archbishop Cranmer, who also composed some in a rather more diffuse style, among them those for the First and Second Sundays in Advent and a large part of those for the Saints' days, which, it was noted, fall partly within and partly independent of the Sunday cycles. Bishop Cosin added a few Collects in 1661, among them that for the Sixth Sunday after Epiphany.

To complete the notice of the variable parts of the service, the speaker made mention of the proper prefaces in the Communion Office.

The second lecture will be on the daily offices and the Church's provision for worship; the third, on the Litany, as especially illustrating the history of poems of worship; and the last, on the Order for the Holy Communion, as showing how worship enshrines and teaches doctrine.

THAT IS what our sacrifice of ourselves should be—"full of life." Not desponding, morbid, morose; not gloomy, chilly, forbidding; not languid, indolent, inactive; but full of life, and warmth, and energy; cheerful, and making others cheerful; gay, and making others gay; happy, and making others happy; contented, and making others contented; doing good, and making others do good, by our lively, vivid vitality—filling every corner of our own souls and bodies, filling every corner of the circle in which we move, with the fresh life-blood of a warm, genial, kindly Christian heart. Doubtless this requires a sacrifice; it requires us to give up our own comfort, our own ease, our own firesides, our dear solitude, our own favorite absorbing pursuits, our shyness, our reserve, our pride, our selfishness.—Arthur P. Stanley.

## CHINESE COMMISSIONERS TO BE ENTERTAINED BY MISSIONARY BOARDS IN NEW YORK

Unique Occasion is Arranged

### ENORMOUS WORK OF ST. BARTHOLOMEW'S PARISH

New York City Mission Society Reports

#### OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau  
New York, January 15, 1906

THE Board of Missions is coöperating with other Foreign Mission organizations having headquarters in New York, in plans for a formal dinner to be tendered on the evening of February 2nd, at the Waldorf Astoria to the Imperial Chinese Commissioners, Tuan Fang and Tai Hung Tzu, who have been appointed by the Chinese government to visit the United States for the purpose of studying conditions here, and suggesting such matters as may profitably be adopted by the Chinese. It has been felt by leaders in Christian mission work in China, that it would be unfortunate to have these commissioners return to their country without having had an opportunity of meeting the leading men of this country who stand behind the missionaries working in China.

While missionary interests are behind the proposed dinner, it is the intention to make the occasion a semi-public one in that city, state, and national officials will be present, and, regardless of their religious affiliations, the leading men of New York business and finance will be invited to be present. Ex-Secretary of State John W. Foster is to preside. The list of speakers is not yet complete, although Bishop Greer has been asked to make a brief address. Arrangements are in charge of a committee of thirteen laymen, of which Mr. Robert C. Ogden is chairman, and Messrs. Henry Lewis Morris and William Jay Schieffelin represent the Church.

The year book of St. Bartholomew's parish for 1905 has just been issued, and presents, as in former years, a most interesting summary of the work done in the parish house, perhaps the most notable of institutional church works in New York. Ranking, as it does, among the few churches of the city whose total annual receipts pass the \$200,000 mark, it is interesting to note from the treasurer's report that in 1905 there was received \$231,305 and expended \$222,786. The largest item of receipts relates to the parish house, and is \$100,205, representing offerings at church and chapel, income from legacies, club dues, employment bureau, parish house, etc. The next largest item is that reported by the church treasurer, \$74,377, and represents pew rents of \$56,231 and offerings for various objects amounting to \$17,426. Through the rector there was received \$37,773, and the Woman's Missionary Society, the Benevolent Society, St. Margaret's Society, and other organizations supplied the balance.

Some idea of the magnitude of the work carried on by St. Bartholomew's parish may be gained from the list of workers published on one page of the year book. Salaried workers number 245, a partial list of them being as follows: clergy 6, organists 5, choristers 70, parish visitors 5, kindergartners 9, teachers 41, instructors in clubs 13, secretaries and clerks 13, assistants 6, nurses (clinic) 5, musicians 6, engineers, firemen, etc., 6, porters, cleaners, and laundresses 36, cooks and helpers 7. The volunteer workers are stated to be 926 in number, of whom over 500 are "working members in societies and clubs." But there are 104 officers and teachers in Sunday Schools, 88 singers in the parish house choirs, 54 physicians in the clinic, and ushers, lay workers, officers of societies, and the like.

The preface, written by the rector, the Rev. Dr. Leighton Parks, contains but a few hundred words. In it he refers to the resignation of the Rev. Leslie E. Learned, who, after serving for nearly eight years as pastor of the parish house, accepted the rectorate of Christ Church, Ridgewood, N. J., and to the appointment, as his successor, of the Rev. Charles Breck Ackley, formerly curate at Grace Church and a chaplain in the New York Fire Department. The resignation of Mr. Richard Henry Warren, who was for nineteen years organist and choir-master at the parish church, is also referred to.

The annual report of the City Mission Society has just been received from the printer and offers an interesting resume of the work conducted under the direction of the Rev. Robert B. Kimber, superintendent. The Society's income for the year is shown to have been \$67,000, and its present staff of workers to include 20 clergymen, 4 deaconesses, 1 lay reader, and about 125 others in minor capacities. A summary of the work of the



year is as follows: number of places where services were held, 34; number of services, 3,779; celebrations of the Holy Communion, public 759; private 1,386; communicants registered, 1,549; baptisms, infant 531, adult 310; confirmed, 191; marriages, 56; burials, 280; visits made by the staff, 176,903. An important event of the year was the opening of a work for the colored people on the upper west side of the city, under the leadership of the Rev. John W. Johnson.

The Rev. E. H. Benson, who has been for three years vicar of the chapel of the Messiah, has resigned to become assistant to the Rev. H. P. Nichols, rector of the Church of the Holy Trinity, Harlem. The change is to be made on February 1st. Messiah Chapel is conducted by the City Mission Society and in it is conducted an effective and important work, that already feels the needs of larger accommodations.

At the regular monthly meeting of the trustees of Columbia University, held last week, the Rev. George Ashton Oldham, who is on the clergy staff of Grace Parish, was appointed acting chaplain of the University, to succeed the Rev. Appleton Grannis, who has accepted appointment as assistant at Trinity Church, Boston.

Much interest is being manifested in the Missionary Day, which is to be observed on January 23d under the auspices of the Junior Clergy Missionary Association. The day-time sessions are to be held in the Church of Zion and St. Timothy, beginning with a celebration at 10:30, with Bishop Greer as celebrant and the Rev. Dr. Henry Lubeck preaching. At 2:30 in the afternoon there will be a conference for clergymen in the Zion and St. Timothy parish house, announced speakers including the Rev. A. M. Sherman of China. At 4 o'clock, in the church, there will be a mass meeting for children, when addresses will be made by the Rev. Harvey Officer of Princeton, and the Rev. Louis Shreve Osborne of Newark.

The day will culminate with a great missionary meeting in Carnegie Hall, at which Bishop Greer will preside. There will be several speakers, those thus far announced being the Rev. Dr. Arthur S. Lloyd, whose topic is "The World's Need," and Bishop Lawrence of Massachusetts, who is to speak on "Christianity a Necessity for the Social Salvation of the World." For this evening meeting there has been formed an auxiliary committee of laymen, members including Messrs. George Zabriskie, Dallas B. Pratt, R. S. Lefferts, Alexander M. Hadden, Dean Russell, James H. Falconer, Jr., Carleton Montgomery, John W. Wood, Clarence M. Hyde, David Townsend, and R. L. Stewart. Music at this meeting will be furnished by a large chorus made up of members of the Church Choral Society and the Cathedral, Grace Church, and St. Thomas' Church choirs, under the direction of Mr. Richard Henry Warren.

In the memory of his mother, the Rev. Dr. Henry Lubeck has given a walnut altar to the chapel on North Brothers Island, of which the Rev. Frank R. Jones is chaplain. The dedication service was held a few Sundays ago, Dr. Lubeck officiating. The reredos to the altar was given by the Altar Guild of Dr. Lubeck's church, Zion and St. Timothy.

WE OUGHT to become holy in the state in which Providence has placed us, instead of making projects of goodness in the future; and we need the greatest faithfulness to God in the smallest things. That state of life to which God has called us is safe for us, if we fulfil all our duties therein. Accustom yourself to adore His holy will frequently, by humbly submitting your own to His orders and His Providence. Let us do what we know He requires of us, and, as soon as we know His will, let us not spare ourselves, but be very faithful to Him. Such faithfulness ought not merely to lead us to do great things for His service, but whatever our hand finds to do, and which belongs to our state of life. The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—*François de la Mothe Fénelon.*

WILT THOU with St. John rest on the loving heart of our Lord Jesus Christ, thou must be transformed into the beautiful image of our Lord by a constant, earnest contemplation thereof, considering His holy meekness and humility, the deep, fiery love that He bore to His friends and His foes, and His mighty, obedient resignation which He manifested in all the paths wherein His Father called Him to tread. And now ye must gaze much more closely and deeply into the glorious image of our Lord Jesus Christ than I can show you with my outward teaching, and maintain a continual, earnest effort and aspiration after it. Then look attentively at thyself, how unlike thou art to this image, and behold thy own littleness. Here will thy Lord let thee rest on Him. In the glorious likeness of Christ thou wilt be made rich, and find all the solace and sweetness in the world.—*John Tauler.*

## HOW TO INTEREST YOUNG MEN AND BOYS IN MISSIONS.

BY THE REV. W. H. KNOWLTON.

[Being a Paper read before the Third Annual Council of the Sixth Missionary Department, held in Denver, Colo., October 18-21, 1905.]

ONCE upon a time, now more than forty years ago, through the wood-paths, and over the prairie trails, a man strode, hastening onward. Straight as an arrow, and slim of build, he was six-feet-three in height, and looked taller; and the length of his stride rather exceeded than lagged behind the promises of his altitudinous nethers. By his side, now in vain emulation of that distance-eating step, and now at a dog-trot; somewhat blown at times, but ever a close second, and sometimes a little ahead, was a boy of sixteen, a chub—but not a chump—sturdy of limb and curly-headed, and wearing on his face a spirit of benevolent purpose and high determination, which might easily have been the copy of that which animated the visage of his elder, and lengthier, companion. Who were they? The man was that greatest of missionaries, the Reverend James Lloyd Breck, D.D., and he was simply on one of his everyday errands of planting the Church in quarters where she had not been known before. The boy, taken along for such small assistance at the services as a boy could render, but more that, like Elisha of old, and other sons of the prophets, he might be taught to yearn for an ultimate possession of a double portion of the spirit of his teacher and exemplar, was the then future, but now present, third Bishop of Kansas, whose praise as a missionary is justly in all the churches. But lest my old friend and classmate, the said Bishop, become unduly puffed on hearing or reading this flattering mention of himself and work, I hasten to state that I have been using him merely as a sample of a long winnow of more or less distinguished pebbles on the beach of the Church's missionary endeavor, which equally with himself owe, or did owe, their greatest lustre to the same association in kind with the great Missionary Doctor of the West. For, if to-day it was the future third Bishop of Kansas whom the great Doctor, by the attraction of his magnetic zeal and high personal example—his lips, as his soul, bubbling "Missions! Missions! Missions!!!"—was drawing from the deep sea of selfish aspirations to shine for others also, to-morrow it was the future missionary at St. James, Minnesota, and the next day it was someone else, and so on to the end of a life, not long in years, as men count such, but as long as eternity itself, if measured by its fruitage in other lives to take up and carry on the work for which his had stood. If there was ever a man who knew how to interest young men and boys in missions, it was, in my opinion, Doctor Breck. In girding myself for the task, therefore, having recalled my many vivid personal memories of the methods put to use by that great and good man for spreading the interest in missions, it seemed to me promising of better results than I could achieve in any other way, if I sought footing upon them as my mound of vantage from which to make good a theory which has consumed me, lo! these many years, and which I now desire to put to the fore, to-wit: *That if only one out of every four of our parochial clergy and professors in our schools of the prophets would add to the responsibility for which he is supposed to receive his living, the care of a single purely missionary station, and this to be served by him on an occasional week-night only, the day would not be long when this Church of ours would be known of all men as the foremost missionary Church in all the world.*

But, be all this as it may, the incidents concerning Doctor Breck and his methods, as told in my introduction, must certainly afford all practical minded persons the suggestion of the method promising on the very face of it, the largest returns for the least output in behalf of the purpose which is our theme at the present hour. For, as sympathy begets sympathy, so the man who hopes with any reason especially to interest his young men or boys in missions generally, or even at all, must not only be himself found at all times in possession of the deep missionary spirit, but, Breck-like, laboring by every means to bring his neophytes into the closest possible personal association with himself in the doing of his missionary acts.

To be sure, there are other things that may be commended to help on: sermons on missions, for one, the formation of missionary brigades, for another; the distribution of missionary literature, for still another, and so on. But what are these, pray! Indeed, of what use at all, except for the creation of a merely passing sentiment in behalf of missions, if not had in conjunction with a close opportunity for the observation of some true form of the work itself?



This is the thing that counts, and keeps on counting. Nor yet, has it ever seemed to me that any need find such opportunity hard, either to discover, or to present. In my observation and experience it simply requires that one think he has it, and there it is, ready to hand, and self-labeled with all the necessary directions for a successful appropriation. It is one of those instances where thinking a thing, if it does not make it, at least brings it to sight. And right here, I think I may appropriately mention with what satisfaction, though without surprise, because knowing his training, have I watched the career of my friend and classmate, the same one as before. But this for no cause so great as that, whether burdened with the cares of a great city parish, having many organizations to be looked after and kept in trim; or those of a diocese, wide as to its distances to be travelled over, and all uncertain as to its spaces between, he has never seemed to lack the time, or to fail to find the opportunity, for much new aggression upon the field of missionary endeavor. And with many other men who have seemed to me to carry the marks of a truly successful ministry, it has been my observation that they seemed bound never to permit the cares of their immediate responsibilities so to absorb their energies and time that they could not in person look after at least one purely missionary responsibility also. Shortly told, it was their needed vent against the crowdings of a selfish parochialism. Also, in results, it was their chief earnest of the blessings of those who, having the seeds of the blessed Gospel in trust to sow, spare no hand that they may sow them beside all waters.

But, as I have already said, if the pastor, teacher, or other, having immediate responsibilities, for the discharge of which he receives his living, is to find time over, and strength for this *on the very face of things*, the most promising of all work in the field of missionary endeavor, it is necessary, first of all, that he train himself to *think* that he has time. If he won't do this, or attempt it, I regard his case as hopeless. And I am sorry to have to say, as the result of my observations during these later years, that there seems to me, not only far less thinking this among our responsible clergy of the present day than there ought to be, but even far, far less than was the case in days ago of which I wot. Or is it that my vision of this is that of age, which magnifies the things that were, to the belittlement of those that are? It may be so; and, indeed, I wish I could feel it was so. But I cannot. A few examples may prove wholesome. Take Minnesota, for instance, the beloved diocese of my own obedience. How well I remember its old days when no hamlet was too small to be missed for at least an occasional service of the Church—almost every clergyman in it, and all its candidates for orders and postulants for the ministry adding anywhere from one to ten ministering stations each to the responsibilities of the routine work. Those were the days of hope and courage, onslaught and victory. But how stands it to-day? Let our book of diocesan statistics answer. Amid opportunities, a dozen now where there was but one before, our 102 clergy and 18 students for the sacred ministry, in all 120, squatted down upon so few as 152 stations, six of which, by the way, are served by one person, five by another, and three by an old man just verging on the nineties. Also, our showing is of not a single new mission opened up in the rural parts for a period much exceeding ten years, but rather of several old ones abandoned. Truly, if my vision is that of age, I must be shown.

But my accusation does not stop here—I wish it might. Not long since I visited one of our Divinity schools of the Middle West, a school which is situated within what I know to have been regarded formerly by its students as an easy walking distance by at least twenty hamlets, inviting the aggression of the Church, but which is not made. Why? For one reason, as I was told, there was no money to pay carriage-hire. The reason given for abandoning six out of the nine stations served by the students of the former days, was that the "Church people" (*i.e.*, those who had become such under the former ministrations by students) "were all of them either dead, or had moved away, and there was no more interest." Having asked what the instructors were doing in the way of missionary example, copying certain of their predecessors, whom I had been privileged to know, the answer I got with regard to the bunch of them, save one, was one which I do not care to repeat. It is enough if I say it left no room for surprise when, a few weeks later, having met one of their output, recently graduated, he practically began his part of the conversation with an apology for being found in missionary, rather than rectorial lines.

But if these, and such like things—many more of which I

could easily mention, if I thought it would profit—are the things of a real discouragement looking to the defeat of the hopes I have mentioned, I am happy to say, I myself have never completely lost heart because of them, as I know some who have. On the other hand, optimistic by nature, though enough of a logician to know that pessimistic talk is sometimes necessary for the gaining of an optimistic purpose, I have recognized the fact that they might be simply the phenomena of a great transition period, when the darkness is always greatest just before the dawn of a new day to be brighter than was ever the old. And so I am determining them at this moment. As, for instance in Minnesota, where, during the last three or four years, if there have been no new missions opened up, there have been quite a number of the abandoned ones revived, and others strengthened, making me want to shout for joy that the missionary spirit of the diocese, once so powerful and beneficent in its rule, seems to be coming to its own again, and that on the day of its reassumption it is not impossible I may be there to see. Again, in regard to the School of the Prophets which I appeared to criticise so severely, I am happy to state that since the visit to which I referred, there has been a complete reorganization of its affairs, and this, as it has appeared to me, with a special reference to bringing again the golden age of its missionary usefulness. And once more: It has been latterly my intense satisfaction to observe in quite a number of instances at our centers of population and influence, the breaking down of that spirit of a selfish parochialism which, regarding everything as "fish that comes to its net," has had more to do with the disheartening of our missionaries in the domestic field than all other causes combined. The next thing we shall be hearing, will be that the Bishops of the Sixth Department have had their heads together and devised, or sanctioned, a practical service form for carrying the Church by means of special week-night preachings, into every village and hamlet throughout their eleven dioceses. It is a need, if ever our young men and boys are to be brought to a real interest in Missions.

#### COMPLETENESS.

They do not feast  
Who have not tasted much or least,  
The wormwood-gall of bitterness.

They know not rest,  
Who have not nobly done their best,  
And won repose through stress of toil.

They know not love,  
Who but have reached the plains above,  
Where bliss holds Court, and transient sway.

Love's depths are far—  
Its heights outreach the furthest star,  
If faith holds faith for weal or woe,

Life's perfect years,  
With share of joy, and share of tears,  
Are rounded out and made complete.

Aberdovey, North Wales.

MARGARET DOORIS.

"IF HE HAS done so much for me, what can I do for Him?" is the question which a Christian life should answer. He may ask little or much. He may demand heroic sacrifices, or He may require only punctual attention to daily and prosaic duty. But He has a right to make any demands He will, and it should be a point of honor with every Christian to satisfy Him. It is this simple self-surrender, in a spirit of love for God and for the souls of men, which makes life strong and noble, as was the life of St. Stephen. It is this self-surrender which makes death, whenever or wherever it may come, a "falling asleep in Christ."—*Henry Parry Liddon.*

IF THY disturbance of mind proceeds from a person who is so disagreeable to thee, that every little action of his annoys or irritates thee, the remedy is to force thyself to love him, and to hold him dear; not only because he is a creature formed by the same sovereign hand as thou art, but also because he offers thee an opportunity (if thou wilt accept it) of becoming like unto thy Lord, who is kind and loving unto all men.—*Lorenzo Scupoli.*

THE HABIT of letting every foolish or uncharitable thought, as it arises, find words, has a great deal to do with much evil in the world. Check the habit of uttering the words, and gradually you will find that you check the habit of thought, too. A resolution always to turn to some distinctly good thought when a complaining or unkind one arises in the mind, is a great help—as it is to turn every thought condemnatory of our neighbor into a prayer for him. We never can long continue to dislike people for whom we pray.  
—*H. L. Sidney Lear.*



## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—The Gracious Words of Our Lord and Saviour Jesus Christ.

By the Rev. ELMER E. LOFSTROM

### THE MODEL PRAYER.

FOR THE FOURTH SUNDAY AFTER THE EPIPHANY.

Catechism: Fourth Commandment. Text: St. Luke xi. 1.

Scripture: St. Matt. vi. 5-15.

THE Lord's Prayer seems to have been given to the disciples upon two different occasions. It is given here during the Sermon on the Mount, and again later on (St. Luke xi.) in answer to the request of one of the disciples. The two occasions have one thing in common which is worthy of notice. Both times the model prayer was given after earnest prayer on the part of the Master. St. Luke (vi. 12) tells us that He spent the whole night long in prayer before the choosing of the twelve and the Sermon on the Mount. And the disciples asked to be taught to pray, on the second occasion, when He had Himself ceased from His prayer in a certain place alone. He there adds an exhortation to earnestness and steadfastness in prayer. It would seem to be not unlikely that He had been praying for the disciples that they might pray more, and more earnestly. Just as, when St. Peter makes the great confession after one of His lonely prayers, He says that the great truth had been revealed to him by the Father, presumably in answer to His prayer.

Note the relation which His words on prayer here in the Sermon on the Mount bear to what He is saying. Beginning at vi. 1, He speaks of *righteousness*. Under this head He mentions three things, alms, prayer, and fasting. The lesson assigned gives us His words upon prayer. He pleads for a pure motive, and warns against vain repetitions. Then He gives this model for all prayer.

It would be impossible to exhaust the lessons which may be found in these wonderful words. They will repay study. Looking at them first as a whole, we find them following the principle, "Seek ye first the Kingdom of God." The first things asked for pertain to the Father: His Name, His Kingdom, His Will. It is only after these things of supreme importance have been asked for, that we are taught to ask for our own needs. We are taught that when we make our prayers we must take the true viewpoint. We must put first things first. It is not the usual way perhaps. It is when we are in great need, or trouble, that we turn to Him. We are likely to think that our own needs are the important thing. But true prayer must be unselfish. We must subdue to the great purposes of God, which are of real importance, the needs of the individual. But, from that standpoint, having the broad vision and the true outlook, we are taught to ask also for ourselves: bread, forgiveness, grace, and deliverance.

The opening words of the prayer may be said to be a gospel in themselves. They bring us to the true knowledge of God as our own Father. This is an idea which has now become familiar to us, but when Jesus put these words into the mouth of His disciples it was a new conception. These two words teach us that we are the children of God. This relation of sonship is one which is permanent. Wherever we are, whatever we may have done or left undone, we are still able to say truly "Our Father." This position brings both privilege and duty. "If sons, then heirs." If sons, we must show by our deeds that we are the children of our Father.

But there is another truth of equal importance in the first word of the prayer. It was said that the prayer is an unselfish prayer because it teaches us to think first of the great things of God. It is also unselfish because it teaches us to join others with us in our prayer. Even when we enter into the closet to make our prayer alone, we are still to say "our." That word teaches us that other men are also the children of God. And if we are all the children of the same Father, then are we brothers. The prayer brings before us this great fact. We cannot forget it, and truly pray this prayer. It is a fact which brings a train of duties. If we are all brethren we must live and act towards each other as such.

We are reminded that our Father is in heaven. This cannot be a mere statement of fact. When we address God in prayer, we are reminded that He is in heaven where He beholds

all things upon the earth. But more than that, He is in heaven, while we are upon the earth. We are to pray first of all for His Kingdom. It is really a pledge then upon our part that we are here ready to be the instruments for the fulfilment of the prayer we are to make.

We first ask for the honor of His Name, that it may be held in reverence. The meaning of this clause becomes clearer when we remember that the Name of God, in the Hebrew way of thinking, stood for all that pertained to God Himself. The Hebrew never pronounced the Name of God. It was too sacred to be formed by human lips. This was because it not only stood for, or described, the Divine Being, but it meant the whole character of God. When we pray, we must try to be in the proper attitude toward the Father in heaven.

The first clause of active petition prays for the coming of the Kingdom. That expresses the thing of greatest importance, therefore, from the point of view of the true disciple. Just as He told us to seek first the Kingdom of God, so we are taught to pray for it first. The Kingdom of God is. John the Baptist had heralded it. Jesus Christ came "showing glad tidings of the Kingdom of God," and when asked as to the time of its coming, declared that it was even then in the midst of them (St. Luke xvii. 21, R. V. marg.). The Kingdom is, and it has come, in the sense of being present, but it must still come in the sense of reigning and holding its rightful place upon the earth. This petition sums up the work of redemption. The Kingdom is the precious thing which stands for the carrying out of the work of the Saviour.

The first three petitions are closely bound together. When the Kingdom has come in its fulness, the world will be a holy place where God's Name is the supreme controlling factor, and where His will is done. When we pray that His will may be done, it is well to remember that this is not a passive, but an active prayer. It is not resignation that is called for. We are not praying that His will may be done in spite of us, and the agreement implied that we will acquiesce when it comes, much as we resign ourselves to the inevitable. We pray that His will may be done not only for us, but by us. We must learn to will what He would will. When we have learned to do that, we shall both pray for His will, and do His will.

In heaven God's will is perfectly done. The angels will His will, and so are happy in doing His bidding. There is but one will in heaven. When we have learned to look at things from God's point of view and to do His will when we do our own, then earth will be as heaven.

For the carrying out of the supreme good for which we have been praying, we need the things for which we are now, to ask. Our daily bread includes "all things that are needful both for our souls and bodies." It breathes the spirit of the true disciple who looks to the Father to care for him. Anxious care for the morrow is forbidden us. We are here taught to pray not for the future, but for the day only. Sufficient unto the day is the evil thereof. If we lend ourselves to the great work of the Kingdom for which we have been praying, we may trust Him, and look to Him, for the strength needed, of whatever kind.

If we are taught to pray for support every day, it is just as needful that we pray for forgiveness. There is a war in our members between the evil and the good. We constantly fail, but we must never cease the struggle. We are taught something here as to the spirit in which we must come to ask forgiveness. This is the only clause which was afterwards explained by the Master. We are not taught to ask God to measure His forgiveness by our own. But the spirit of forgiveness is the only spirit which may properly ask forgiveness. Hatred of a brother makes impossible the true spirit of the son who may ask forgiveness of the Father. St. Peter once asked the Lord Jesus about this matter and received an answer (St. Matt. xviii. 21-35).

God does not tempt us with evil (St. James i. 13). He permits us to be tried, however. It is a condition necessary to the attainment of virtue. There is no virtue in untried innocence. God gives us opportunities, and we, in our weakness, make them temptations and occasions of stumbling. Every condition and circumstance of life comes to us in this way. It is either an opportunity, or a temptation. You may work this out in detail yourself and find that it is true. We pray here, then, for a sufficiency of God's grace so that we may see the opportunity, not run into the temptation.

The natural result of this will be to free us from the power of evil. It is not the work of a single moment. We may never rest secure in the hope that the powers of evil will cease their



attacks upon us. But as long as we have the viewpoint of this prayer, and pray it truly, we are fighting a winning fight, which must result in complete and final deliverance from all evil.

The doxology with which the prayer closes in the Sermon on the Mount teaches us ever to add praise to prayer. The true spirit of prayer recognizes that God is worthy of praise, and honor, and glory.

## Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### "THE LEAGUE OF THE GOLDEN PEN."

*To the Editor of The Living Church:*

THE great number of societies, leagues, fraternities, and associations which spring up like mushrooms at the bidding of those who have ideas to propagate, and clamor to us to send the annual fee for the "handsome certificate of membership," is too painfully evident to us all. A few only really make a strong appeal to those of us who are not club-mad; not many of us care to join this or that organization merely for the sake of "belonging." If the society is to be permanent, it is necessary that the object be furthered by the existence of the organization. The value of making a definite pledge, of course, is often very considerable; but if we can advance the cause, can keep the pledge, without having to add one more society to our burden of routine, so much the better.

This result, it would seem, might be accomplished without joining the "League of the Golden Pen," if one would only incorporate into his habit of Christian service to his fellows the rule of the League: to write, each week, if possible, a letter to some friend who has lost a little of his old-time courage, or, absent from home and friends, feels lonely and homesick. Surely there is no need to tell the readers of THE LIVING CHURCH of the benefit of such a letter. Ask any missionary in the field, whether his heart bounds when he sees his name on an envelope, in a familiar hand. Ask any parish priest whether he welcomes the little note from some sympathetic parishioner, thanking him for a helpful thought in the sermon, or telling him, between the lines, that his labors are not in vain. Ask anyone who has received—or anyone who has written—a "lift-up" letter, if the few minutes spent in writing it were well spent. Who has not been hungry for a kind, cheery letter from a friend? Who has not, therefore, the obligation upon him to "pass it on"? EDWARD K. THURLOW.

West Newbury, Mass., Epiphany, 1906.

### THE MAINE LIBEL SUIT.

*To the Editor of The Living Church:*

IN a paragraph in THE LIVING CHURCH for January 6th, as to the libel charged against the Bishop of Maine, it is stated that the libel is charged to have consisted in writing a letter of excommunication against a parishioner of the church at Gardiner. The parishioner concerned in the matter never belonged to the parish at Gardiner, and the letter written by the Bishop was not a letter of excommunication but a statement or copy from the records of the Bishop of Maine, that some ten or fifteen years ago the person mentioned in this matter had been repelled from the Holy Communion by the priest in charge of the parish of which he claimed to be a member, Bishop Neely having, on appeal, affirmed the decision of the priest.

Yours very truly,

ROBERT H. GARDINER.

Gardiner, Maine, January 8, 1906.

### THE CHURCH PRESS AND MISSIONS.

*To the Editor of The Living Church:*

OBSERVE that various periodicals offer a commission to persons procuring additional subscribers. Could not this arrangement be made by our Church papers with the understanding that the rebate be given to any archdeaconry for such

foreign or domestic mission as may be determined by the proper authority?

There was a time when such proposition would have been useless because of the party bitterness which then prevailed, but that time has passed, and we have now periodicals deserving but not receiving encouragement in many of our homes or by thousands of our communicants. Hence, nothing is known of the glorious efforts to elevate man in Africa, Asia, and America, on our mountain heights or city slums, the banks of the Yukon, the islands of the sea, the retreating Indian and the advancing immigrant. The usual authorized appeal is made, and many give nothing or (compared with their ability) next to nothing, and hence a deficiency with an arrest of progress.

Let us then increase the circulation of Church papers, thus preparing the ground and sowing the seed with the assurance of a joyful harvest both to ourselves and others.

I venture to suggest that in any arrangements made by the archdeaconry, a large responsibility be given to each baptized person, in evidence of which I point to the agency of women and children developing a hidden force at a critical period. Let us increase this large reserve by extending information beneficial to our Church papers, our advancing missions, and especially to each active archdeaconry impelled by the highest motive to the noblest object.

Lake Roland, Md.

GEO. ARMISTEAD LEAKIN.

[For our part, we will gladly coöperate with any archdeaconry which will take up the matter of increasing the circulation of Church papers, a commission to be paid to such funds as the archdeaconry may direct. The subject might profitably be discussed at meetings of convocations.—EDITOR L. C.]

### CLERICAL CANDIDACY.

*To the Editor of The Living Church:*

A FEW months ago a very good friend of mine, a man of very unusual culture and attainment, informed me that he desired to change his parish. I found that he had excellent reasons for so doing, and immediately informed him that he could command my services.

For some time past I have paid very little attention to parishes, except when a letter would come to me relative to some parish within my limit. When I began, however, to try to advance my friend's cause, I found a very astonishing condition of things existing in the American Church. One parish, before the vestry of which I had placed his name, had already 150 applications. Many of these applications I have no doubt were made direct by the clergymen who desired to secure the parish. They were accompanied by more or less warm commendations from their intimate friends, and also in some cases no doubt by an offer to appear, if necessary, in the chancel of the parish aforesaid and exhibit themselves to the congregation.

In thinking over the problem involved in this widespread restlessness among the clergy, and the principle involved in their method of making a change, I am forced to the conclusion that in many instances the clergy are not to blame for the methods employed. I remember once in my own experience, a number of years ago I received a letter from a Bishop, asking me to officiate in a prominent church in his diocese. I asked him if he approved of any such proceeding on the part of a clergyman, and he answered, "No—but it is impossible for me to get that vestry to move under any other conditions." I declined. I have inferred, after a close review of the situation, that the fault lies with the vestries of the various parishes scattered throughout our republic, and if we desire to cure the evil, we must educate the people in the right direction.

In consultation with a Bishop, I inquired: "Is it not possible for you to correct this evil by concerted action of the Bishops; by resolution, or otherwise?" He replied, "No; while it is an unquestionable evil, I do not think the Bishops are able to correct it." But I humbly submit, Cannot the Bishops at least do something in this direction?

There are three distinct classes of clergy who are active in their personal candidacy for vacant parishes. First: those clergy who are in somewhat stringent circumstances and are compelled to adopt this method or none. Second: those who know that they are capable of making an excellent first impression upon any congregation, and who find this an easier method of obtaining a parish than the exhibition of their historic record. Third: those who are genuinely modest, but who are forced by vestries to use this method if they desire to make a change.

If vestries could only know the results of the method upon which they insist so often in the American Church, I think



they would hesitate not only to demand, but even to encourage such a system in filling vacant parishes. How little a vestry can ascertain about any man by a single Sunday in the chancel! St. Paul could not have stood the test for a moment. He could not have faced the inspection of the modern vestry, either in the pulpit or in the chancel. (See II. Cor. x. 10.) And, very often, there is a difference of opinion in the parish as regards the kind of man desired. Candidacy on the part of a clergyman in such cases will often split the parish into two factions, and the natural result is—*failure in his work!* Some of the most successful men in the American Church have been men who could not possibly make a correct impression at a single appearance in the pulpit. Certain peculiarities of manner or method which are subsequently overlooked, appear conspicuously in the first attempt.

The principles enunciated above must be quite evident to any thinking business man. In the words of a well-known Bishop, I will say: "Call a man exclusively on his record, and nothing else." Almost any clergyman who has been in the ministry ten years has a record. If necessary, send a committee to his parish, or write to the Bishops who have known him well, and ascertain this record. In some cases the journals of the various dioceses show it plainly, and these journals are almost an infallible guide. Every man, of course, who is "worth his salt," will create enmity on the part of certain individuals, and for these the committee must make due allowance.

The objection, of course, to the above is that vestries are composed of business men who have not the leisure for investigation. This is no excuse. The business of the Church of God should be the first business in life, and there is no business man too busy to attend to it if he realizes its importance. If, however, he declines to recognize this incontrovertible fact, let him throw the burden upon his Bishop and abide absolutely by his decision.

You hear occasionally of a candidacy for the episcopate, but I am pleased to believe that these assertions are usually false. There are very few men whose standing and attainments entitle them to consideration in this regard who will appear in such an arena, directly or indirectly. The principle enunciated in St. Matt. xxiii. 12, "Whosoever exalteth himself shall be abased," the Church might well apply in a case of this sort. The clergy cannot be too careful, lest they make a breach of the principle of divine charity when they say, as is too often the case: "He has the episcopal bee in his bonnet!"

W. M. WALTON,  
Archdeacon of Indianapolis.

#### A CORRECTION.

To the Editor of *The Living Church*:

**I**N my letter on "The Negro Problem and the Church," published in last week's issue, please make the following sentence read thus as in the original copy: "Mutual respect of the races, and the realization of the brotherhood of man, inspired, clarified, and elevated by the religion of the Incarnation, are alone conditions that have within them the element of permanency."

Thanking you for this and your former kindness, I am,

Sincerely yours,

Port Clinton, Ohio,  
January 13, 1906.

EDW. S. DOAN,  
Rector of St. Thomas'.

#### HONORARY DEGREES.

To the Editor of *The Living Church*:

**W**ITH several letters in front of me, which have come to hand, from different parts of the country since THE LIVING CHURCH opened its columns, a few weeks ago, to myself and other correspondents who wished to say a word about Honorary Degrees; and, especially, with a certain letter in hand from a prominent Bishop and great educator who also enclosed a clipping (which I am sending you)—I ask, Mr. Editor, to be permitted to testify to the *timeliness* of the airing of this degree business in the columns of your paper, and to the good it has accomplished. I also wish to testify to the practical benefit, and real service to the Church—which have been rendered in the matter by THE LIVING CHURCH. I wish such a compliment could be paid to other Church papers—but it cannot. Only a few weeks ago I know of a communication on the subject of bogus Honorary Degrees that was sent to an Eastern Church paper; that communication has not yet appeared in print, and

I suppose never will. Yes, Mr. Editor, I think Churchmen of all shades of opinion, will unite on this one point, viz., that of appreciation for the stand THE LIVING CHURCH has made, and the action it has taken, in this Honorary Degree matter.

W. S. SIMPSON-ATMORE.

The Rectory, Paris, Ill., January 13, 1906.

#### THE DOCTRINE OF THE TRINITY.

To the Editor of *The Living Church*:

**L**ET me say distinctly at the beginning of this article, that it is not for the purpose of provoking controversy (for, as this begins, so will it end what I have to say on this matter) but it is an honest effort to get light-information.

In an issue of December last, Bishop Grafton is reported as having made the following statements in an address at a dinner of the Massachusetts Church Union in Boston:

"God, in the language of St. Thomas, God is pure activity or force. He is Spirit. He is Being. In Him are two internal and eternal activities, viz., Knowing and Loving. The Church's teaching is that each of these is self-conscious. Consequently, as self-consciousness is personality, there are three Persons in Divine Life. . . . For, being intelligent, He (God) has within Himself the companionship of like infinite intelligence. . . . The Being, or primal Source, is known as the Father; the Wisdom or Knowing, which is begotten of the source, is called the Son; and Love that binds Them together, is the Holy Ghost." The Bishop further stated that this is the teaching of the Church, and that it is "the most reasonable, philosophical, and satisfactory conception the human mind can form of God."

It is very possible that I do not understand the Bishop, and am unable to comprehend his metaphysics, but understanding him as I do, I must say that I have never found such teaching in the Church concerning the Holy Trinity, although I have found it in the writings of some theologians. So far as I know, the Church does not teach that there are "two" (limited and exclusive) "activities in God, and that these two activities, namely, knowing and loving" (which is attribute and virtue—nothing more or less) are possessed of self-consciousness, and that this self-consciousness is, or constitutes personality, and so become, or are, the second and third Persons in the Trinity. So far as the teaching of the Church is concerned, this is all new to me, although we can find it, or something like it, in Christian, and even in some heathen writers. I doubt very seriously as to whether the Church will accept the good Bishop's definition. And as to it being "the most satisfactory conception of God that can be presented to the human mind," is open to very large and permanent doubt. To the mind of the writer it is most confusing and perplexing. It brought back to me most vividly the mental struggles of my earlier manhood on this very matter of the Trinity and cognate subjects, as taught by the Church and other systems of theology. I can never forget the mental pain of those days while trying to understand the doctrine of the Divine Trinity—the abstract and absolute Unity of God, and when I found myself in the entanglements of Trinitarianism; Unitarianism, with its almost "divine humanity" of Christ; and Sabellianism, and other theories regarding this important doctrine. I almost placed my salvation on the clear understanding of this mystery. But at last the struggle ceased, and peace came; not the peace of comprehension, but the peace of Faith, that it was a divine revelation, but an "unintelligible revelation," and forever to remain so, without definition, explanation, illustration, or anything else by which man might try to make it plain.

For a few moments I lived my life over again while I was reading Bishop Grafton's article; and in spite of all effort to keep it down, the question would thrust itself upon my mind: "What difference is there between Bishop Grafton's definition of the Trinity, and that given by Sabellius, which comes back to me so vividly? Will this start the old struggle again? But why should this article suggest that old heresy, which the Church has condemned? Is there any similarity? If not, why should one suggest the other? I was certain that the suggestion did not come as a matter of contrast. Then I recalled the definition of Sabellius:

"God is One essence—One person, acting under a three-fold manifestation. When He made the world, He is called the Father; when He redeemed the world, He is called the Son; and when He sanctified the world, He is called the Holy Ghost; One Person under three activities or manifestations."

Now place Bishop Grafton's definition along-side of this, and see if you can discover any similarity, or identity. I do not claim that there is either; and that is just what I am seek-



ing light on—whether they are similar or identical, or whether it is a matter of mental twist, or imagination on my part. Here is the Bishop's:

"The Being or primal source is known as the Father; the wisdom or knowing . . . is called the Son; and Love that binds Them together is the Holy Ghost."

If there is any essential difference, I should be pleased to know it.

As "one thing suggests another," the Bishop's theory brought back to my mind, the old Egyptian philosopher, Hermes Trismagistus, renowned among his own people as the "thrice greatest" because of his very vast learning and great wisdom. This great moral philosopher held that there were three consciousnesses, principles, or virtues in God, and that the Name of the ineffable Creator, together with His virtues or consciousnesses, implied One deity. If this old heathen philosopher had claimed personality based on consciousness (and why should he not if others can?) it seems to me that there would be some resemblance between this theory and that which I have brought to the attention of the readers.

But after all is said, that there is a great deal of unmitigated (and perhaps, unmitigable) confusion on the matter of the Divine Trinity, caused even by the teaching of the Church, every thinking man must see. The tendency is to make the impression especially on young, and on uneducated minds, that there are three Gods, and not Only One God. When we tell these young people that "the Father is God, and the Son is God, and the Holy Ghost is God," however careful we may be to add, "Yet, there are not three Gods, but only One," yet the notion of three Gods stands supreme in the mind of the young listener—there perhaps, all unconsciously, but it is there, because these young minds see nothing but contradiction in our statement—and we cannot help it. I have been driven into the corner more than once in my life by those still in their "teens," and by others just emerging from them, with the question: "You tell me that the Father is God, and that the Son is God, and that the Holy Ghost is God, and yet you tell me there is only ONE God; I want you to tell me how you make that out." And the astounding thing to these enquiring minds was, that I could not "make it out" to their understanding. And the fact is, practically, we leave them Tri-theists in embryo.

This must be regarded as a very serious matter, when we consider not only the theoretical, but the practical importance the Church attaches to the doctrine of the Holy Trinity. But how shall or how can we avoid the difficulty in teaching this doctrine? Give it in the terms of Christ and His apostles, and in none other, and then do as Christ did—as the apostles did—let the difficulties take care of themselves. And here, as I conceive, our responsibility ends, just as that of Jesus and His apostles ended—must have ended, or they would have gone on to explain.

J. C. DAVIS.

Concord, N. C.

#### THE RENDERING OF PRAYER BOOK OFFICES.

To the Editor of The Living Church:

IN all that I have read about the proper elocution of the offices of the Prayer Book, including much on the subject in your columns and in books like Bishop Hall's *Plain Notes*, I have never seen the following opinions expressed, and hence beg to offer them to the consideration of your readers:

The Answer to the *Gloria Patri* is quite invariably emphasized thus: "As it was in the beginning, is now, and ever *shall* be." Why place the stress on "shall," when "ever" is the emphatic word? Should we not better say, "and *ever* shall be"?

The familiar salutation and response brought down to us through the good old Latin, "*Dominus vobiscum*," "*Et cum spiritu tuo*," are thus misrendered:

"The Lord be *with* you,"

"And with *thy spirit*."

These form an interchange of pious greeting between minister and people, the one wishing that the *Lord* abide in the spirits of the worshippers, the latter reciprocating the good wish, much in sentiment as the colloquial phrase, "The same to you." Therefore let us say:

"The *Lord* be with you."

"And with *thy spirit*."

When the *Kyrie Eleison* is said in the Mass, it seems to lose much of its significance if rendered in the new-fangled way wherein the minister twice says, "Lord, have mercy upon us," the people having no voice in this petition, but appropriating to themselves exclusively the other, "Christ, have mercy upon us."

Do not both minister and people have need of these supplications in their entirety? Let all unite in saying each together, or else follow the mode expressly detailed in the Litany, if they do not choose to employ the nine-fold form that our forefathers used for a thousand years.

Consider the canticles in Morning Prayer and Evening Prayer: On Sundays our choirs customarily sing all the verses, not responsively but "full." Yet when these inspiring hymns are read by minister and people, they must be treated as dialogues, forsooth! What sense in this custom? All my life long, as a layman I am permitted to recite only the even verses, and the officiant is restricted to the odd verses. My suggestion is that minister and people recite all the verses together. I worshipped once in a congregation where this was done, and the spiritual uplift was vastly greater. Try it thus, reverend clergy, with your people, and note how "heartier" the canticles sound. If you think the *Te Deum* too long to be recited in unison, begin with the *Magnificat* and the *Nunc Dimittis*. I trust you will soon include the longer canticles in this practice very gladly. Read slowly, stopping distinctly at the colons, and no one will find this unison mode fatiguing.

The psalms are really dialogues and their meaning is manifested by recital in that form, but not as we have so long misguidedly misused them. The responsive reading of them, as we perform it, is a travesty. Our peculiar custom of having the minister read the odd verses and the congregation the even ones destroys both sense and rhythm. It is a very late tradition for the minister to read any part of them separately, as the custom "where they do sing" amply proves. But if the minister must have his part all to himself, let him recite alone the first half of each verse, that is to the colon, and the congregation read the second half. The sense is thus preserved, and the interest of all the people in the text intensely heightened, because the attention is necessarily closer. The "waits" are not so long. Then, too, the Psalter in our Prayer Book is punctuated purposely to be thus read. Try it so.

FREDERICK MARTIN TOWNSEND.

#### THE EIGHT-HOUR DAY.

To the Editor of The Living Church:

MAY I venture to urge that there is quite another view of the claim of the eight-hour day made by the Typographical Union from that which is taken in your thoughtful editorial last week? From this point of view the social aspect of the workingman's claim for more leisure is inseparable from its economic aspect. The "higher life" of the working classes, with increased culture and larger intelligence, cannot be regarded as a mere selfish indulgence, for even if the opportunity for it is urged with some selfishness of motive, it is bound to produce as a by-product a very large economical advantage to the community.

Again, are you facing the true situation quite fairly without the recognition of the fact that if the Typothetae, co-operating with their workmen and with aroused and enlightened public opinion, should devote themselves to breaking down, as well they might, the many trusts and combinations in paper, supplies, and machinery which now exact from them huge profits for the benefit of a few, the resultant cheapening in the conduct of the trade might more than offset the loss accruing by the reduction of hours and give labor more nearly its proper share of earnings?

Finally, it is alleged that in spite of these considerations, the Union has been ready to discuss the point you urge so emphatically of some reduction of wages to compensate for the proposed shortened hours, and that the Typothetae have stubbornly and resolutely declined to enter into the matter of an eight-hour day at all. Is this the truth?

ERVING WINSLOW.

To the Editor of The Living Church:

AS a disciple of the Eight-Hour Day movement, I must take exception to your article in your January 13th edition on the "Economic Question of the Eight-Hour Day."

You conclude that the eight-hour day and the advance in wages adds 23½ per cent. to cost of finished article. In other words, an article under present conditions selling for \$1.00, under proposed conditions would sell for \$1.23½. Is this so?

What proportion does the labor bear to total cost of production? What proportion do the fixed charges bear to total cost of production?

You have made them constitute the total cost of production



which seldom happens unless the business was a fresh-air concern, or extracted gold from sea water. Are there not other charges, raw material, machinery, etc., which are not affected by an increase in wages?

Now what proportion does labor bear to the cost of the finished article? In some cases it is one-third and in others one-sixth. For instance an article sells for \$1.00. Now, according to your reasoning, an advance of 23½ per cent. in labor would add 23½ cents to selling price.

But such is not the case.

If the article costs \$1.00 and the labor constituted one-fourth of cost, then the advance of 23½ per cent. would be upon the labor cost of 25 cents, which advance would make the article cost \$1.06—a decided difference.

I make this correction to your editorial because the labor question and its relation to increased cost of living is constantly mis-stated.

For instance, when we complain that coal should cost \$7.50 per ton compared with \$6.50 per ton a few years ago, we are told that the miners require higher wages, etc. Yet we all know freight rates are cheaper, methods of production outside labor are cheaper and more economically arranged, and the poor miners' advance was only a few cents.

Labor is not to be the scape-goat of advances in living for very much longer, and fuller investigations of the American modern method of doing business will show us many causes for advances.

Yours, etc.,

Springfield, Mass.

WILLIAM T. DAKIN.

## GLIMPSE OF THE MISSION FIELD

### Favorable Reports Presented to the Board of Missions

NEW YORK, January 9, 1906.

It was a most encouraging report which the Treasurer gave to the Board of Missions to-day. Up to the first of January the Society had received \$108,590.76; showing a gain over last year of \$21,453.39. This \$21,000 gain is to be set against the increase of less than \$4,000 for the same four months last year over the previous year, and was from parishes, \$12,363.03; from individuals, \$5,660.10; and from the Woman's Auxiliary and individual and Junior Auxiliary, \$8,163.45, less a decrease from miscellaneous items, etc., of \$4,733.19; leaving the net increase, as stated, \$21,453.39.

The Treasurer caused a letter to be read to the Board which he had received from a rector in the South, who wrote in part: "The Board is to be congratulated upon the great work that they have done and are doing. I for one, rejoice in their success, which is the success of the whole Church, for it is evident that the Church is beginning to awaken to her mission and to realize her title to be called 'Catholic.' I am confident that her awakening is largely due to the wise and untiring efforts of the Board of Missions."

The Board learned with interest and pleasure of gifts from a Bishop and a layman, who desire their names withheld, of \$400 each to be used in sending the *Spirit of Missions* for one year to 2,000 members of parish vestries, and by resolution their action was heartily commended to the attention of others, and the trust was expressed that the expectation of the donors would soon be realized, that a fund might be gathered to send the magazine regularly for one year to vestrymen throughout the Church.

#### PORTO RICO.

The Bishop of Porto Rico reported that the Church of St. John the Baptist, San Juan, had now been all paid for, and that he would advise the consecration of the edifice at the earliest possible day. Bishop Van Buren is anxious to get someone appointed for La Carmelita, but thinks he should be a native. There was a prospect of acquiring property by gift at Candelario. At Culebra Island, near Vieques, there are a large number of Church people from the English Islands and St. Thomas without provision for their spiritual welfare. Land is offered for the erection of a church if the Rev. Mr. Read would go over and select it; he himself to go there occasionally to minister if no one be appointed. The Bishop has advertised for plans for a hospital building at Ponce, to contain such features as they require for its beginning. He was spending Christmas in Vieques and was taking steps towards advancing Mr. Read to the priesthood.

#### HONOLULU.

Three letters were at hand from the Bishop of Honolulu. He wrote that "Mother" Parker, who went to Honolulu in 1833 with her husband on the same vessel which carried General Armstrong's father, was 100 years old on December 9th, and the descendants of the missionaries had arranged for a commemoration with a gathering on Sunday, the 10th, at the great Central Union Church, when Bishop Restarick was to be the speaker. The committee told the Bishop that if he spoke on the occasion it would promote Christian Unity. He accepted. The Bishop has purchased a Rest and Vacation House on the windward side of the island, to be known as the Procter Rest House. The Board adopted a resolution, conveying

thanks to Mr. Wm. A. Procter of Cincinnati for his numerous and generous gifts towards the equipment of the Honolulu Mission. The Bishop very generously offers the use of this house to our missionaries in the East, who may need such accommodation. The first occupant will probably be the Rev. W. J. Cleveland of South Dakota, who has been ordered to the island for a rest. The Rev. Mr. Tomita of Japan has accepted appointment to Honolulu.

#### THE PHILIPPINES.

The Bishop of The Philippines writes that the construction of the Cathedral, provided for by a special gift, will proceed immediately. The work on the foundation is now in hand. At the instance of the Bishop, Mr. George C. Bartter was appointed a lay missionary, with the expectation that he would be ordained later. Mr. Bartter, who has been in England, is coming this way, and is to sail from San Francisco. The Bishop writes that they have opened the little temporary hospital in Manila, and he is hoping to buy a suitable site with the money given him, and from his discretionary fund, for a permanent building hereafter. He has bought for an episcopal residence, with money raised for the endowment of the Mission, a very desirable house which was in the market at a price lower than its value. Rent will be paid for it to the endowment fund until the Bishop shall be able to purchase it from that fund with other money. The investment was made with the advice of the custodian of the fund in this country. On November 28th, the Columbia Club for men, under the auspices of the Mission, was formally opened. There are 380 members, the tone of it is thoroughly good, and the Bishop believes that it is a real moral safeguard to them.

#### CHINA.

With regard to the question of the Chinese exclusion law now before Congress, the Board adopted a minute which was identical with action already taken by the Presbyterian Board of Missions, and the Secretary was instructed to communicate said action to the President and the committee of Congress having the matter under consideration.

#### JAPAN.

With the endorsement of the Bishop of Tokyo, Miss Flora M. Bristowe has written an appeal to her friends and supporters, asking for contributions in the amount of \$3,000 for the building of a training school for women at Sendai. The school has no building but is occupying the rectory and parish room to the exclusion of the missionaries and the interference with legitimate work. They own the ground on which to build. The Bishop says that the most direct way of reaching the women of Japan for Christ is through the work of women, taught and trained in such schools. This appeal received the Board's endorsement.

#### MEXICO.

In connection with the work in Mexico, the following resolution was adopted:

"Resolved; Inasmuch as the Board of Missions is at present unable to make any adequate appropriation for the work of the native Church in Mexico, it welcomes the work of the Central Committee on behalf of the Mexican Church, expresses its appreciation of the past achievements of the committee, and commends the committee to the confidence and consideration of the Church at large; it being understood that all gifts received by the Treasurer of this Board designated 'For Mexico,' shall be forwarded to Bishop Aves to aid him in meeting the needs of the native Mexican Church."

#### BRAZIL.

The Bishop in Brazil writes that the Church has held a fine Council in Santa Maria recently. Adds:

"Our women gave \$2,500 during the year, and, under Mrs. Kinsolving's leadership, organized a Diocesan Branch, with conciliar approval—the various missions contributed some \$8,000, reported 301 Baptisms and 147 Confirmations. The Council discontinued the Brazilian Church Missionary Society and declared itself the Missionary Society of the Church, and moved a big step forward in additional contributions to native ministry. Rio Grande and Pelotas hope to support the incumbent in Pelotas for the coming year. We all returned home resolved to work and pray more."

#### CUBA.

Interesting letters were at hand from the Bishop of Cuba, who is energetically prosecuting his work in the island. He has succeeded in getting a lot upon which they may build a church in Havana. It is located on a business street, convenient to all car lines, the best neighborhood in the old city for residences. The cost was \$19,500 United States currency. He has been offered \$14,000 for half the plot. Thinks the Church at home will be satisfied with what he has succeeded in accomplishing in less than a year's time. His work among Negroes at Matanzas is to be expanded something on the plan of that at Lawrenceville, Va. He has the property necessary, but not the equipment for it. The deacon in charge is soliciting subscriptions in Cuba for the purpose. It was hoped to open the institution on the first of January. Says that it is a phase of the work which demands the full power of the Church behind it. The English-speaking immigration is very large. The Bishop was told authoritatively that the Postmaster General was receiving on the average two applications a day, mostly from Americans, for new post offices.



# Literary

## Religious.

*The Hebrew Prophet.* By Loring W. Batten, Ph.D., S.T.D., Rector of St. Mark's Church, New York, sometime Professor of the Old Testament Languages and Literature in the Philadelphia Divinity School. New York: The Macmillan Co. 1905. Price, \$1.50 net.

A book by Dr. Batten awakens our interest. He is one of the very few among our clergy whose writings have done something to lift the reproach of apparent indifference to biblical studies that hangs over us; and his labors have won recognition in the invitation extended him to contribute to the *International Critical Commentary*. The volume before us is, to be sure, popular in its appeal. Israel's history, it has been said, is the history of her prophets, which is the same as saying that it is a history of revelation, and it need hardly be added that an exhaustive treatment of the subject cannot well be expected within the compass of a small book of some three hundred pages. Dr. Batten has wisely chosen to confine himself to a discussion of the person of the prophet rather than his teaching, and his work may well be used to supplement Dr. Kirkpatrick's admirable *Doctrine of the Prophets*.

Beginning with a brief sketch of the way in which the prophet was regarded by his own people, the powers attributed to him, the demands made upon him, he passes to a description of the means by which these preachers of old received their message. After a discussion of the professional aspects of the prophet's life, his official position, and his relations to others of the same class, successive chapters are given to an analysis of what was meant by the call to the prophetic office, an account of the credentials upon which his claim to a hearing rested, and a brief treatment of the way in which the use of writing served his purpose. In conclusion we are given in some detail an historical review of the prophet's relations to the Church and to the State.

Throughout, Dr. Batten gives evidence of his wide reading, his thorough familiarity with all that has been written on the subject, while at the same time he manifests a sturdy independence of judgment, as shown for instance by his determination to adhere to "the principle that the statements of the Bible are to be accepted, certainly until we see convincing reasons to the contrary." The total effect of the book is to convey a singularly clear-cut, well defined impression of the prophets as convincing preachers of righteousness, men possessed of altogether unusual powers in enforcing the lessons they would teach.

At the same time it seems to us that Dr. Batten has been caught by the modern tendency to lay nearly all the emphasis upon the ethical side of the prophet's teaching. Great as they were in this direction, it must not be forgotten that they were very distinctively religious teachers. They had a revelation of God's character to convey to men, and just because of their grasp of what we to-day call *dogma*, they preached right conduct to men. As George Adam Smith has finely said: "Because the prophets saw God exalted in righteousness they proclaimed an absolute morality." It is this element in their life and teaching that cannot be quite accounted for on our present writer's acute analysis of their psychology. Out of the contrast between what they saw of God and what they saw among men, came the passion of their utterance. Now their knowledge of human life may easily be paralleled in these days, but when we remember the time in which they lived, analogy for their knowledge of God fails us. Their impulse to speak may have gathered weight gradually, but behind the impulse lay this mysterious knowledge.

The attainment of this must surely have been more immediate than Dr. Batten would apparently have us believe. May it not even have been as immediate as they themselves represent it to be—the result of God's actual disclosure of Himself? The sixth chapter of Isaiah is, we believe, susceptible of a more literal interpretation than that which is here given us.

HUGHELL FOSBROKE.

*Studies in the Sermon on the Mount.* By Rev. the Hon. E. Lyttelton, M.A. London, New York, and Bombay: Longmans, Green & Co. 1905.

We are given a series of very edifying studies covering the precepts our Lord contained in the Sermon on the Mount, as reported by St. Matthew. Mr. Lyttelton holds that it is not probable that the Higher Criticism "will seriously impugn the authenticity of the sublime words attributed to our Lord; not at least till many years have passed by. And meantime there are many thoughtful students who wish to get hold of the meaning of the words as they have been handed down."

He also notes that "our Lord certainly delivered many of His most striking sayings without the qualifications of them which we now can gather from other texts. If, then, the precepts are isolated, there is perhaps no reason why the interpretation should not be so

also." Accordingly he considers the text in St. Matthew alone, and rarely refers to parallel or qualifying precepts elsewhere.

We believe that his method is excellent, and he has produced a most profitable book, closely analytical without being dry, and preserving a high spiritual level throughout. Again and again we find ourselves disappointed at the brevity of his treatment, although the volume runs to about 400 pages octavo.

At the outset he quietly demolishes two false notions: that the Sermon is "simple and easy"; and that it "gives practical directions for the conduct." Many of its sayings are designedly paradoxical and incapable of direct application. They embody principles rather than rules, in a form suited to stick in the memory and provoke deeper thought. The precepts must be obeyed in their spirit, but this will be found on close analysis to involve much difficulty.

All the precepts presuppose that we are children of a Heavenly Father—in this lies their charm for the multitude—and that "our lives are in every respect to have a Godward aim." It is this last that differentiates a truly Christian ideal of life from every other ideal which men cherish. What is called worldliness is a failure to assume this standpoint, and it is found among many who profess to serve God. Mr. Lyttelton shows all this convincingly.

His detailed comments almost invariably command our assent. His treatment of divorce is an exception to this. His style is clear and easy, and the volume is suitable for reasonably intelligent readers generally.

FRANCIS J. HALL.

*The Scientific Temper in Religion and Other Addresses.* By the Rev. P. N. Waggett, M.A., of the Society of St. John the Evangelist. Longmans, Green & Co.

In these logical and, in our opinion, convincing conferences, Father Waggett—himself an original investigator in biology—gives reasons for the present cessation in the "clash of arms" between Science and Faith. He also lays his finger on the points where this truce is weak and then he tries to negotiate a treaty of peace out of an armistice that is little better than a temporary makeshift, if it be not Laodicean, Gallic-like, and unsatisfactory.

One might as well hope to cart away a Himalayan peak in a wheelbarrow, as to squeeze Father Waggett's argument into a brief notice. We are charmed with the parable our author draws from Browning's *Ring and the Book*; it is more than striking, for it displays the brilliance of a flash of genius. Then we were "as glad . . . as one that findeth great spoil," when he told us that Pasteur—"the greatest scientist and the greatest Frenchman of the age that is passed"—was throughout life and in death "true to the kindred points of heaven and home, being a convinced Christian, a loving husband, and 'a man enjoying all the honors which the entire scientific world could heap upon him.'" To take another point, since the days when Sir Thomas Browne wrote his *Religio Medici*, devout men of science have managed to put their knowledge and their faith into two separate, watertight compartments. Until the present reviewer inwardly digested Father Waggett's explanation, he considered this kind of thing to be questionable and in fact dishonest; but now having been more perfectly instructed, he is ready to do penance in a white sheet. Once more, in drawing attention to the fact that Evolution does not conflict with the Mosaic cosmogony, our learned lecturer might (at least, so we think) have made out a stronger case than he has made, especially with respect to the origin of life. When the Sacred Writer of Genesis would introduce plants, fishes, and animals on to the scene, he represents the Creator as having changed His creative word. Instead of uttering a direct fiat and saying, *Let there be a Flora and a Fauna*, as He has said "*Let there be light*," God is reported to have said *Let the earth, let the waters bring forth*. If this means anything, it must mean that the First Cause acted indirectly through the medium of second causes. If then, it could be shown that chemical atoms possess the "power and potency" of life-giving, or even that they possessed this prerogative at some past Geologic era (a thing that has never yet been proved)—well, we might have guessed it all along, if we had only studied our Bibles! Surely any such "power and potency" must be a divinely bestowed gift and not an inherent possession (see Gen. i. 11, 20, 24). Lastly, for we must leave most of this bountiful refectory untasted, Father Waggett emphasizes a truth which the Bishop of Edinburgh (Dr. Dowden) formulated years ago—a truth which to our loss has never taken hold of the general consciousness of Christendom. We ought to be thankful that Science and Faith are not in perfect agreement: because were such the case to-day, it is certain that our Belief would get a hopeless set-back to-morrow—and this for the obvious reason, that even the most up-to-date Science is confessedly incomplete, while it is equally obvious that our Religion only professes to "see through a glass darkly" and is, therefore, itself also in process of growth. Enough for us, that these two are not travelling in diametrically opposite directions—enough that the two columns are both going on pilgrimage to the same *Far-off Divine Event*. When they both get Home, that will be the time for balancing our accounts and seeing how we stand.

A. R. MACDUFF.

*The Life of Christ.* By Rev. Alexander Stewart, D.D. Philadelphia: J. B. Lippincott & Co. Price, 30 cents.

This new volume of the Temple Series of Bible Characters shows learning of an up-to-date kind. It touches lightly on critical prob-



lems; but does not advocate them altogether. An old-fashioned believer in the Word of God would be pained at the discussion of some articles of the Christian Faith; but this little book is as reverent as any written in this spirit.

*Jesus Christ and the Christian Character.* An Examination of the Teaching of Jesus in its Relation to some of the Moral Problems of Personal Life. By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. The Lyman Beecher Lectures at Yale University, 1904. New York: The Macmillan Co. 1905. 304 pp. Price, \$1.50 net.

Professor Peabody describes his book as an examination of the ethics of the Gospels as apart from their theological aspects. The science of Christian Ethics, he contends, has generally been regarded as a chapter in the history of dogma. His purpose in this book is to consider concrete problems of experience in the simple light of our Lord's teaching, uncomplicated by theological considerations. In this effort he has been successful and has produced a book of singular charm and suggestiveness.

The author's analysis of the character of our Lord is remarkable for its sympathetic grasp and appreciation of the fulness and power of His humanity. "Here," he says, "is intellectual insight matching spiritual authority. This is no recluse or peasant or passive saint, but an intellectual as well as a moral leader, who may be rejected indeed, but who cannot be despised." And again: "There are two ways in which the conduct of Jesus discloses a character whose dominant note is strength, and both of these habits of life increase the pathos and impressiveness of His character. The first is the prodigality of His sympathy; the second is the solitude of His soul." In subsequent chapters Professor Peabody discusses the Roots of the Christian Character, the Growth of the Christian Character, and its Personal and Social consequences. The book, in brief, is one of great literary charm and moral strength and a worthy successor to the author's very remarkable *Jesus Christ and the Social Question*.

### Miscellaneous.

*The Menace of Privilege.* A Study of the Dangers to the Republic from the Existence of a Favored Class. By Henry George, Jr. New York: The Macmillan Co. 1905. 421 pp. Price, \$1.50 net.

The mantle of Elijah has fallen upon Elisha, and Henry George, Jr., in the present volume, has given us a worthy sequel to *Progress and Poverty*. There is the same skilful marshalling in facts, the same cogency of argument, the same moral earnestness, the same evils discussed, and the same remedies proposed.

Mr. George calls attention to the extraordinary changes that are coming over our Republic by reason of the amassing of vast wealth in the hands of a few Princes of Privilege and the consequent dangers, moral and material, to the many. The remedies he proposes are the same his father advocated, the abolition of unfair privilege, the freeing of natural opportunities, and the return to the natural order by means of the Single Tax on land values and the public ownership and control of the transportation facilities. We are not prepared to accept them, but his arguments are worthy of thought.

One of the most significant and striking sections of the book is that in which Mr. George discusses the dangers of trade unionism and predicts as a possible outcome of present conditions an industrial agreement between organized privilege and organized labor. "In that event," he says, "let the nation beware. It will come to realize that it has two vast industrial armies quartered upon it. One army will be the army of Privilege; the other, of laborers. Refraining from blows, they will agree to share, even if unequally, the advantages of Privilege, and together they will eat out the substance of the nation." Decidedly this is a book to be read and pondered.

*The Wisdom of the Simple—A Tale of Lower New York.* By Owen Kil-dare. New York: Fleming H. Revell Co. Price, \$1.50.

A story of life in New York, not exactly in the slums; but among the lowest class of self-supporting poor. Martin Toner rises from this condition, through the friendship of a book-seller, to a position of honor in his ward. He defeats a low ruffian named Frank Coleman in an election, and nearly loses his life in consequence. It is rather a melodramatic tale, and rather clumsily put together; but it possesses interest and shows life in a stratum of society seldom depicted in stories.

A QUARTER of a million copies of a single book (*not fiction*) is the remarkable record of a little volume by Anna R. Brown Lindsay, entitled *What is Worth While*. It was first published, by Thomas Y. Crowell & Co. in 1893 and has been reprinted in constantly increasing editions until it has now reached the 250th thousand mark. And the end is not yet.

A NEW WORK entitled *Apostolic Succession and the Problem of Unity*, by the Rev. Edward McCrady, rector of Grace Church, Canton, Miss., will shortly be issued from The University Press of Sewanee, Tennessee.

## The Family Fireside

### CONVERSION OF ST. PAUL.

Evermore, O faithful Shepherd,  
Be Thy Name extolled,  
Who the spoiler of Thy Kingdom  
Hast with saints enrolled;  
When the zealot rushed with fury  
Thy dear flock to slay,  
Thou didst meet him, Thou didst change him,  
While upon the way.

Then the spoiler, then the foeman,  
Thy true son became,  
And a light to bear the brightness  
Of Thy saving Name  
To the earth's remotest nations  
Who in darkness lay,  
Leading them from sin and error  
By its glorious ray.

He became the greatest hero  
That Thy Church has known,  
First among the mighty teachers  
Who Thy truth have shown;  
Passing on through great afflictions  
And through sorrows deep,  
He the faith Thou didst deliver  
Faithfully did keep.

Grant that we may ever bless Thee  
For Thy champion bold,  
Who so bravely served Thy Kingdom,  
Bearing pain untold;  
May we imitate the virtues  
Of the blessed Paul,  
Leaving all the world behind us  
When Thy voice doth call.

Highest worship, love, and honor,  
Jesus, Lord, to Thee  
Who hast called us out of darkness  
Thy true light to see;  
May we with Thy saints in glory  
Equal homage raise  
To the Father and the Spirit  
Through eternal days.

WILLIAM EDGAR ENMAN.

### THE TWO HUNDRETH ANNIVERSARY OF BENJAMIN FRANKLIN'S BIRTH.

JANUARY 17, 1706—JANUARY 17, 1906.

By DOROTHY E. LEONARD.

IT has been said that "Benjamin Franklin illustrates humanity in an astonishing multiplicity of ways at an infinite number of points." This is specially manifest at this season when scientists, journalists, printers, statesmen, diplomatists, and others—both at home and abroad—are uniting to do him honor.

He was born in Boston, on the 17th of January, 1706, in a little house on Milk street, opposite the Old South Church, where he was christened the same day. His father, Josiah, came with his family from Ecton, Northamptonshire, where the Franklins had lived for several centuries—the eldest son always serving in the capacity of village blacksmith. Soon after the death of his wife he married Abiah Folger of Nantucket, with whom he lived happily for fifty-five years. Benjamin, the youngest son among their ten children, inherited from both parents an excellent constitution, and the prudence and shrewd common-sense for which our New England ancestors were so famous. From his earliest years he showed an absorbing thirst for knowledge. He could not remember when he did not know how to read; and, in his autobiography recalls with pleasure the few interesting books that fell in his way: Bunyan's works, Burton's *Historical Collections*, Plutarch's *Lives*, Defoe's *An Essay of Projects*, and Dr. Mather's *An Essay to do Good*.

At eight years of age he was sent to a grammar school, as his father hoped to educate him for the ministry, but his poverty and the burden of a large family discouraged him, and before the year was over he changed the school to one for writing and arithmetic, where the boy was kept until he was ten. His two years of "schooling" over, he began helping his father in his business, which was that of candle and soap making. For this Benjamin showed such dislike that his father determined to



make him a printer, and apprenticed him to his older brother James, who had recently set up a press in Boston. Here, through acquaintance with the booksellers, he had access to more and better books, learned the business rapidly, and soon began to write a little himself. And when his brother began to print the *New England Courant*, Benjamin became a frequent, though anonymous contributor.

His relations with James, however, were far from pleasant; and at seventeen he determined to run away and shift for himself. So, selling some of his books to raise a little money, he took passage on a sloop bound for New York, and, having a fair wind, reached his destination in three days. As no situation in the printing business was available, he was advised to go on to Philadelphia, where he could doubtless obtain work. Not discouraged, Franklin took a boat to Amboy, and walked on to Burlington, where he hailed a boat bound for Philadelphia. There was no wind, and the passengers were obliged to row all the way; but they arrived at last on Sunday morning, and Franklin found himself in a strange city, without his trunk, which was delayed, and with one dollar in his pocket. He was tired, sleepy, and hungry; and after purchasing three pence worth of bread, tucked a roll under each arm, and, eating another, walked up Market street. Near Fourth street he passed the house of a Mr. Read, and noticed a young girl, who afterwards became his wife, standing in the doorway looking at him. Following the crowd, he soon entered a Quaker meeting house, where, hearing nothing said, he fell fast asleep.

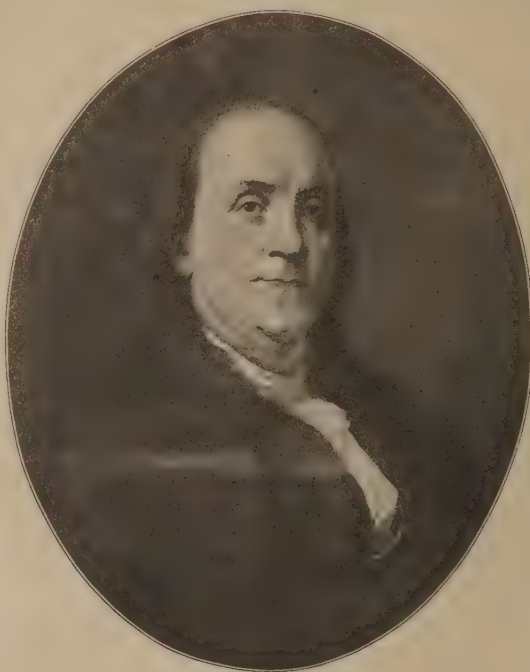
In a few days he obtained a situation with a printer, and soon proved himself a capable workman. Before long he attracted the notice of the governor, who proposed his setting up in business for himself, and offered to send him to England to procure the necessary supplies. Acting on his advice, Franklin returned first to Boston to see whether he could obtain any financial aid from his father; but the prudent Josiah thought his son too young to rely yet upon himself in business, although he was pleased to see how well he had prospered. Leaving home this time with his parents' knowledge and blessing, he took passage to England, but only to find that the governor had deceived him, and that no letters of credit or recommendation had been sent. After eighteen months in the London printing houses, he returned to Philadelphia, and about two years later, in the summer of 1728, set up in business for himself in a little house near the Market.

The next year he started his newspaper, the *Pennsylvania Gazette*, and, as the business continued to improve, renewed his attentions to the Miss Read whose house he had passed when he first arrived in the city, and married her. Not long after he commenced the publication of *Poor Richard's Almanac*, which obtained a large circulation and was a great source of profit to its author. As his finances began to be fixed upon a firmer basis, he became one of the leading citizens in Philadelphia. About this time he started the first circulating library in the country, invented the Franklin stove, suggested improvements in the city watch, and founded a fire company. At the age of thirty he was chosen clerk of the General Assembly, and postmaster the following year.

It was some time, however, before he found leisure in his frugal and hard-working life for the scientific researches which won him so much fame; and his discoveries in regard to electricity, the Gulf Stream, the use of oil to calm the waves, and the different capacities of various colors to absorb the heat of the sun, soon made his name known far and wide. The Universities of Oxford, Edinburgh, and St. Andrew's conferred the degree of Doctor of Laws upon him, and the Academy of Paris made him an associate.

In 1757 he was sent to England to confer in regard to the taxation in Pennsylvania, and thus entered upon his career as a statesman, which continued for the rest of his life. Five years later he was obliged to make the trip again, to contest the taxes Parliament was levying upon the colonies. During his absence, Mrs. Franklin died, and he did not return to America until 1775. After the Declaration of Independence he was sent to France in regard to a treaty of alliance between that country and the United States, and served as minister for ten years, until his age and ill health necessitated his retirement. Upon his return to Philadelphia he was unanimously elected president of the State of Pennsylvania, and rendered good service in framing our country's constitution. At the age of 82 he retired into private life, making his home with his daughter and her children until his death on the 17th of April, 1790. A period of two months' mourning was voted by Congress as a tribute to the memory of this "father of his country."

The more thorough the perusal of Franklin's life, the more the mind is impressed with the marvellous genius of the man—a genius which seemed bound to excel in any subject to which he turned his attention. "By the instruction which he gave, by his discoveries, by his inventions, and by his achievements in public life, he earns the distinction of having rendered to men varied and useful services excelled by no other one man; and thus he has established a claim upon the gratitude of mankind so broad that history holds few who can be his rivals."



BENJAMIN FRANKLIN.

[From the painting by J. S. Duplessis in Boston Museum of Fine Arts. Reproduced from a copy presented on the two hundredth anniversary of Franklin's birth, by the Milwaukee Typothetae to Milwaukee-Downer College.]

#### COMPOSITIONS BY PENNSYLVANIA SCHOOL CHILDREN.

[GENUINE AND HERETOFORE UNPUBLISHED.]

THE body is big. It has liver and bones inside. You can feel your heart abeat in and it bumps against you. The body has skin on top and under the skin there is flesh and when you cut the flesh the blood will come. There is a brain in one side of the body. The air cannot get in the body. There are vessels in the body. There are two heels on the body. If we stand on our head the blood will all rush there and it is not good for us, as it makes the face red. The body also has twelve ribs and a windpipe and it holds many things. The cord that moves the toes is right by the nee. If you stick a needle in your back it will bleed something terrible. The bones are made of lime and water. If you break your back a big lump will stick up between the shoulders. If you don't sit straight when you are small, when you grow up to a big girl your body will grow just as crooked as you sat, when you sat, when you were a small girl. If we didn't have the body I don't know what we would do. It is very useful to talk about. The feet are very useful to walk with and do other things. I do not know any more about the body. So my story is done about the body."—Susie Miller.

"The body is made of blood, blood, vaines and food. The blood has to go through all the parts of the body to the liver, then to the tubes, then to the heart. The heart changes it to food. The liver is sometimes out of order and you have an awful pain and then some people put a hot lid there. Some people send for the doctor. The doctor gives a red pill and a kind of ginger that looks like brandy. The hands grow on the body. The teeth grow in the body. When I was sick I had ears. I could not hear a word 'till the wax was soft. I had an awful time with them. The first teeth have to come out and others grow in there. The feet grow on the body."—Ruth Geist.

W. R. Y.

THOSE who love God are encompassed with gladness on every side, because in every passing moment they see and feel a Father's love, and nothing of this world can take it away or lessen it.—H. L. Sidney Lear.



## Church Kalendar.



- Jan. 1—Monday. Circumcision.  
 " 6—Saturday. The Epiphany.  
 " 7—First Sunday after Epiphany.  
 " 14—Second Sunday after Epiphany.  
 " 21—Third Sunday after Epiphany.  
 " 25—Thursday. Conversion of St. Paul.  
 " 28—Fourth Sunday after Epiphany.

### KALENDAR OF COMING EVENTS.

Jan. 23—Dioc. Conv., California.

## Personal Mention.

THE Rev. E. RUDD ALLMAN is minister-in-charge of Wamego as well as of Manhattan, Kans., with residence at Manhattan.

THE Rev. FRANCIS R. BATEMAN, rector of the Church of the Good Shepherd, Scranton, Pa., has accepted a call to St. Peter's, Helena, Mont., and expects to begin his work there on the Fifth Sunday after Epiphany.

THE address of the Rev. ROBERT JAMES BELT is changed from Waterloo, Wis., to 21 East Jackson St., Springfield, Ill.

THE Rev. Dr. A. A. BENTON desires all mail for him to be addressed to Foxburg, Pa.

THE Rev. WM. M. COOK, rector of St. Augustine's Church, Illon, N. Y., is obliged, on account of impaired health, to give up work temporarily, and, with his family, will spend several months in the South. Address: Pinehurst, N. C.

THE Rev. R. S. HANNAH has resigned the mission of St. Alban's, Staples, Minn., and has accepted a call to the rectorship of the Church of Our Saviour, Little Falls, Minn. He will assume charge March 1st.

THE Rev. CHARLES W. HENRY, assistant at Grace Church, New Bedford, has received a call to the rectorship of St. John's Church, Winthrop, Mass.

THE address of the Rev. KIRKLAND HUSKE is Great Neck, L. I., N. Y. (diocese of Long Island), where he is rector of All Saints' Church, and not East Orange, N. J., as erroneously stated in the *Living Church Annual* for 1906.

THE Rev. PACA A. KENNEDY has taken up his residence in Ravenswood, W. Va.

THE Rev. A. H. LEALTD is priest in charge of St. Philip's Church, St. Paul, Minn.

THE Rev. HUGH M. McILHANY, Ph.D., has accepted the call extended to him by St. James' Church, Leesburg, Va.

THE address of the Rev. WALTER MARVINE, chaplain U. S. A., is changed from Fort Adams, R. I., to Fort Dade, Florida.

THE Rev. W. A. MASKER, Jr., rector of St. Mary's Church, Springfield Centre (diocese of Albany), has been appointed Dean of Christ Cathedral, Salina, Kansas, and will enter upon his duties at the beginning of Lent.

THE Rev. ARTHUR N. PEASLEE of Newport, R. I., has received a call to the rectorship of Grace Church, Manchester, N. H.

THE address of the Rev. STEPHEN A. W. PRAY will be, after January 23rd, Rocky Hill, N. J., instead of Monmouth Junction as heretofore.

THE Rev. PETER GRAY SEARS, rector of Christ Church, Houston, Texas, has declined the call to St. Andrew's Church, Jackson, Miss., and will remain at Houston.

THE Rev. HAROLD THOMAS, recently of Wilmington, N. C., is now in charge of the Church of the Redeemer, Orangeburg, and St. Matthew's Church, Fort Motte, S. C.

THE Rev. HARVEY P. WALTER has been appointed missionary at Ponce, Porto Rico, vice the Rev. Wm. Watson, resigned.

THE Rev. JACOB F. WEINMANN, Jr., has been called to Calvary Church, Rockdale, Pa.

THE Rev. HOLLY WILBEFORCE WELLS of St. Luke's Church, Jackson, has accepted a call to St. Luke's Church, Idelwild, Memphis, Tenn.

THE Rev. JAMES R. WINCHESTER, D.D., rector of the Church of the Ascension, St. Louis,

Mo., has accepted a call to the rectorship of Calvary Church, Memphis, Tenn.

### ORDINATIONS.

#### DEACONS.

CONNECTICUT.—On the Feast of the Epiphany, at St. Luke's (colored) Church, New Haven, Mr. ALONZO JOHNSON was ordained to the diaconate, by the Bishop of the diocese. Mr. Johnson was formerly a vestryman of St. Luke's, and a zealous worker in the parish. He passed his canonical examination in this diocese, after two years of study at King Hall. For six months past, he has been lay reader in charge of St. Monica's mission, Hartford. This work among the colored people, has developed under his care, and the outlook is most encouraging. He will continue in charge.

At St. James' Church, New London, on Monday, the 8th, J. H. DE VRIES, D.D., of Rutgers College, and recently pastor of the Second Presbyterian Church of Princeton, N. J. The Rev. Herbert L. Mitchell of Saybrook acted as chaplain to the Bishop. The candidate was presented by the rector of the parish, Dr. Grint. The Litany was sung by the Rev. C. E. Roberts of Clinton. The music was Gounod's *Messe Solenne*, and was sung with wonderful precision and excellence by the large choir. The sermon was preached by Dr. Grint, and was a forcible exposition of the office and functions of a deacon in the Catholic Church.

At a luncheon following, the Bishop congratulated the diocese, and especially the parish of St. James (which Dr. de Vries is to serve as curate), on the accession of the newly made deacon to their number. He dwelt also on the sacrifice which Dr. de Vries had made for the sake of religious principle and apostolic truth, and hoped that he would find the Church a true spiritual home, and a sphere of great usefulness.

#### PRIESTS.

SOUTH CAROLINA.—On the Sunday after Christmas, in St. John's Church, John's Island, Bishop Capers ordained the Rev. H. C. MAZYCK priest. The candidate was presented by the Rev. T. T. Walsh, diocesan missionary.

### MARRIED.

DONALDSON-TALBOT.—On Wednesday, January 10th, at the Pro-Cathedral of the Church of the Nativity, South Bethlehem, Pa., by the Rev. Gilbert H. Sterling, D.D., assisted by the Bishop of Central Pennsylvania, father of the bride, FRANCIS DONALDSON and ANNE HARVEY TALBOT.

### DIED.

BIRGE.—Entered into life eternal, January 2nd, 1906, in Whitewater, Wis., Mrs. GEO. R. BIRGE.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

CARTER.—Died at Plainfield, New Jersey, on January 3d, 1906, EDWARD P. CARTER, formerly of Savannah, Ga.

DEAN.—MRS. ELVIRA GALLUP DEAN, wife of the Rev. H. Baldwin Dean, rector of St. Barnabas' Church, Greensboro, N. C. She was stricken with paralysis on Christmas morning and died on January 5th, 1906, in the 67th year of her age. The funeral was held in St. Barnabas' Church, the Rt. Rev. Joseph Blount Cheshire officiating.

"Make her to be numbered with Thy saints in glory everlasting."

PRINCE.—Entered into Paradise, Saturday, January 13th, at Palmyra Springs Sanitarium, Palmyra, Wis., SAMUEL G. PRINCE, in his 70th year. The pillar of St. John's mission, Palmyra. *Requiescat in pace!*

SIMONS.—On Friday, January 5th, at her late residence in Baltimore, Maryland, ELIZA M. SIMONS, widow of the late Surgeon James Simons, U. S. A., and daughter of the late Susan and William P. Lemmon.

### COMPLIMENTARY.

#### REV. FREDERIC GREAVES.

At a meeting of the Board of Trustees of this Parish, held at the See House, New York, Thursday, January 11, 1906, a full Board being present, Archdeacon Nelson presiding, the following Resolution was passed:

"Resolved, That the Secretary be instructed to inform the Reverend Frederic Greaves that the Trustees of Holy Rood Church warmly ap-

preciate the earnest and faithful manner in which he has fulfilled his varied and responsible duties as Minister-in-Charge. And that the Secretary be instructed to communicate a copy of this Resolution to the members of the Congregation."

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

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#### POSITIONS OFFERED.

IMMEDIATELY, a supply for at least *three months* in a large Illinois parish. Suitable remuneration. Address: A. F., LIVING CHURCH, Milwaukee.

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CLERGYMAN, middle aged, married, would like parish, or mission work affording living for three persons in exchange for faithful service. Address: G. C. R., LIVING CHURCH Office, Milwaukee.

YOUNG PRIEST wishes work near New York City. Strong Churchman. Will accept small salary. Write at once. L., care of THE LIVING CHURCH, Milwaukee, Wis.

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EUROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. \$250. REV. L. D. TEMPLE, Watertown X, Mass.

### CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by THE JOHN E. WEBSTER Co. Established, April 1904.

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CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER Co., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

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THE INDIANAPOLIS VESTMENT BAG—needed by every clergyman—found useful in fourteen Dioceses, Rhode Island to Sacramento. Send \$2.50, or letter of inquiry, to THE INDIANAPOLIS VESTMENT BAG Co., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

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PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

### INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.



## PUBLISHERS' NOTES.

## HOLY WEDLOCK.

Unsolicited commendations continue to reach us from the clergy who have purchased the book. The Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

Holy Wedlock No. 1, heavy parchment cover, in envelope. .50.

Holy Wedlock No. 2, white leatherette, boxed. .75.

Holy Wedlock No. 3, white leather (kid), boxed. \$2.00.

PUBLISHED BY  
THE YOUNG CHURCHMAN CO.,  
Milwaukee, Wis.

## NOTICES.

## THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MIRE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

## NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Applications for Bibles and the Book of Common Prayer should be addressed to the Society, Church Missions House, 285 Fourth Avenue, New York City.

Contributions should be sent to the Treasurer, John McL. Nash, 63 Wall Street, New York City.

R. M. POTT, Agent. E. S. GORHAM, Secretary.

## DEED, SCOPE, NEED.

Fifty-two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy-one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. THIS IS WORTH THINKING OVER.

Over 450 beneficiaries are on the lists of the General Fund.

Over \$600,000 have been distributed in all dioceses by the General Fund during the last 30 years.

If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund might have laid away a million dollars; but at the PRICE OF DISTRESS AND BITTERNESS AND HUMILIATION TO THOUSANDS WHO HAVE BEEN HELPED.

"GIVE US THIS DAY OUR DAILY BREAD." Undesignated offerings relieve present need

—"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For 40 years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to \$500.

Retiring Pension by other than Diocesan and the General Fund is trivial.

## PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot.



To help all in whom you are interested, you must contribute to the General Fund.

THIS IS TO REMIND ALL WHO READ OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

GENERAL CLERGY RELIEF FUND,  
Church House, Philadelphia, Pa.

ALFRED J. P. MCCLURE,  
Assistant Treasurer.

## BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

*Carthage of the Phoenicians.* In the Light of Modern Excavation. By Mabel Moore. With Numerous Illustrations. Price, \$1.50 net.

*Raphael.* By Julia Cartwright (Mrs. Ady). The Popular Library of Art. Price, 75 cts. net.

LITTLE, BROWN & CO. Boston.

*A Maker of History.* By E. Phillips Oppenheim, author of *The Master Mummer*, etc. Illustrated from drawings by Fred Pegram. 305 pages. 12mo. Decorated cloth, \$1.50.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

*Religions of Mission Fields as Viewed by Protestant Missionaries.* By E. H. Richards, J. H. DeForest, C. A. R. Janvier, J. N. Cushing, A. D. Gring, H. C. Du Bose, D. Z. Sheffield, L. Meyer, S. M. Zwemer, G. B. Winton. 12mo. 300 pp., cloth, 50 cts.; paper, 35 cts.

ILVER, BURDETT & CO. New York.

*American Pioneers.* By William A. Mowry and Blanche S. Mowry. America's Great Men and Their Deeds. Cloth. Illustrated. Price, 65 cts.

MACMILLAN & CO., New York. (Through Messrs. A. C. McClurg & Co., Chicago.)

*Conversations with Christ.* A Biographical Study. By the Author of *The Faith of a Christian*. Price, \$1.50.

*Lectures and Essays.* By Alfred Ainger. In Two Vols. Price, \$5.00.

THE BOBBS-MERRILL CO. Indianapolis.

*Tarbell's Teachers' Guide to the International Sunday School Lessons for 1906.* Martha Tarbell, Ph.D. The Bible Text. Words and Phrases Explained. Suggestive Thoughts from Helpful Writers. Light from Oriental Life. Suggestions for Teaching the Lesson. Three Lesson Thoughts with Illustrations. Sentence Sermons. The Bible Its Own Interpreter. The Personal Thought. The Lesson Summary. Subjects for Bible Class Discussion. Work to be Assigned. An Outline of the Life of Christ. The Purpose and Authorship of the Gospels. The Geography of Palestine. Maps, Diagrams, and Pictures.

## PAMPHLETS.

*The Cuba Review and Bulletin.* 50 cents a year. December, 1905. Published by the Munson Steamship Line, 82-92 Beaver St., New York City.

*Passive Resistance Jesus' Method of Government.* From Chapter IV. of *Religion and Politics.* By Algernon S. Crapsey. 1905. Boston: The American Peace Society, 1905.

*Growth in Silence.* Susanna Crocrott. Know Thyself Series. Published by the Physical Culture Expression Society, 57 Washington St., Chicago.

## YEAR BOOKS.

*Year-Book of St. Bartholomew's Parish,* New York City. Advent, 1905.

*Year Book of St. Mark's Church,* New York. Advent, 1904—Advent, 1905.

## CATALOGUES.

*The General Theological Seminary.* Catalogue 1905-1906. New York.

*Bulletin of the Massachusetts Institute of Technology, Boston.* Catalogue of the Officers and Students with a Statement of the Requirements for Admission and a Description of the Courses of Instruction. December, 1905. Vol. 41. No. 1.

This everlasting and compunctious study of duty—duty to everybody, everywhere, every day—it keeps you questioning all the while, rasping in a torment of debates and compunctious, till you almost groan aloud for weariness. It is as if your life itself were slavery. And then you say, with a sigh, "Oh, if I had nothing to do but just to be with Christ personally, and have my duty solely as with Him, how sweet and blessed and secret and free would it be." Well, you may have it so; exactly this you may do and nothing more! Sad mistake that you should ever have thought otherwise! What a loss of privilege has it been! Come back then to Christ, retire into the secret place of His love, and have your whole duty personally as with Him. Only then you will make this very welcome discovery, that, as you are personally given up to Christ's person, you are going where He goes, helping what He does, keeping ever dear, bright company with Him, in all His motions of good and sympathy, refusing even to let Him suffer without suffering with Him. And so you will do a great many more duties than you even think of now; only they will all be sweet and easy and free, even as your love is. —Horace Bushnell.

FOR NOTHING is grievous or burdensome to him who loves. They are not grievous, because love makes them light; they are not grievous, because Christ gives strength to bear them. Wings are no weight to the bird, which they lift up in the air until it is lost in the sky above us, and we see it no more, and hear only its note of thanks. God's commands are no weight to the soul which, through His Spirit, He upbears to himself; say, rather, the soul, through them, the more soars aloft and loses itself in the love of God. "The commandments of God are not grievous," because we have a power implanted in us mightier than all which would dispute the sway of God's commandments and God's love, a power which would lift us above all hindrances, carry us over all temptations, impel our listlessness, sweep with it whatever opposes it, sweep with it even the dullness or sluggishness of our own wills—the almighty power of the grace of God.—Edward B. Pusey.

OUR ONLY victory over temptations is through persisting courage, and an indomitable cheerfulness.—Frederick W. Faber.



# The Church at Work

## NEW CHURCH AT SPRINGFIELD, MASS.

THE NEW St. Peter's Church in Springfield is rapidly nearing completion and, it is hoped, will be ready for services in April. The entire church is not to be built at the present time, only the nave being completed and a temporary chancel being built, the permanent chancel and tower being left until sufficient money can be raised to pay for them.

The committee in charge of the work has

## ARRANGEMENTS FOR GENERAL CONVENTION.

THE BISHOP of Virginia, on Wednesday, the 10th, called together all the clergy of the city and some prominent laymen to make plans and arrangements for the General Convention to be held in Richmond in 1907. Committees were appointed and plans were discussed in relation to the coming Convention. Bishop Gibson, the clergy, and all

the choir was a garden of beauty with the palms and wreaths sent by loving friends. One exquisite wreath was placed upon the stall which was set apart for Dr. Elliott's



been careful not to run into any large debt, and while \$45,000 will have been expended by April, it is confidently expected that there will be no larger debt than \$15,000.

The church is a beautiful gray stone building of perpendicular Gothic design, the nave being about 90 feet in length and 42 in width. The clerestory walls are supported by massive stone columns and the entire interior is of dark red brick, laid in Flemish bond with white joints. There are fourteen large windows in the clerestory, with perpendicular tracery. The roof is open-timbered, with heavy trusses. The effect of the church, inside, is long, narrow, and high, which no doubt will add much to its artistic beauty. The stone used in the construction is the gray canyon sandstone from Cleveland, Ohio, the trimmings being of the same stone, finished smooth.

The church is designed to seat between four and five hundred.

St. Peter's began its plans for the new church at the time the present rector assumed charge, and the work of the parish has been greatly blessed in the past few years. It stands absolutely for the Catholic faith and worship and has the respect and confidence of the community. There are three daily services, Holy Eucharist, Matins, and Evensong. The Sunday School has trebled in the four years; the communicant list has doubled, and the financial condition is excellent. The present church structure has been outgrown so that the average congregation taxes the seating and standing capacity.

St. Peter's Church until twelve years ago was a mission of Christ Church, Springfield, and it is owing to the generosity of that parish that the present church was built in 1891.

Churchmen here are determined to start in time, that the Convention may be a great success from the standpoint of Virginia hospitality.

## MAINE LIBEL SUITS NON-SUITED.

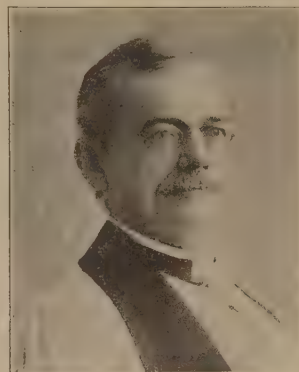
ROCKLAND, ME., Jan. 9.—Because of the failure to state in the writs the alleged libelous words, counsel for the plaintiff consented to-day to a non-suit in the civil actions for libel brought in the Supreme Court against the Right Rev. Dr. Robert Codman, Bishop of the diocese of Maine, and the Rev. Robert W. Plant of Gardiner.

The same action will be taken, according to counsel, in the criminal indictments for libel, found by the Lincoln County Grand Jury, which were to have been tried in April. Counsel for plaintiff announced that new civil suits would be begun in this county at once and an attempt would be made to obtain new criminal indictments for libel in Lincoln county.

The plaintiff is a Wm. H. Gardiner, who should not be confounded with Robert H. Gardiner, national President of the Brotherhood of St. Andrew.

## BURIAL OF THE REV. DR. ELLIOTT.

THE FUNERAL of the Rev. Dr. J. H. Elliott took place at the Pro-Cathedral, Washington, on Friday of last week. On Thursday afternoon, the body was brought to the church, where it lay in state from 3 to 6 o'clock, and also the next morning till 12, when it was removed to the tower vestibule. In the service, which began at 1 o'clock, there was no touch of gloom. The altar kept its festal white, and bore lovely flowers, while



THE LATE REV. DR. ELLIOTT.

use when he was made rector emeritus and which he had been able occasionally to occupy.

The vested choir entered, followed by all the clergy of the city, who were seated in the front pews. The Bishop of Washington, preceding the casket, which was borne by the members of the vestry, the Standing Committee being the honorary pall-bearers, said the opening sentences, and the lesson was read by the Rev. Clement Brown. The hymn, "Jesus, lover of my soul," was sung after the Creed, and, as the interment was not to be in Washington, the rest of the Burial Office was said, except the words of committal, Bishop Satterlee taking the first part, after which the hymn, "On the Resurrection morning," was sung and the concluding prayers were said by Bishop Randolph of Southern Virginia, a dear friend of Dr. Elliott. The procession passed out, singing "For all Thy saints who from their labors rest." It seemed a fitting close to this service of faith and thankfulness that the last words heard were, "Sweet is the calm of Paradise the blest." In the afternoon the remains were sent to Beaufort, S. C., where interment was made.

## BISHOPS APPROVE OF REVIVAL.

IN PHILADELPHIA, the noted Congregationalist evangelists, Drs. Torrey and Alexander, are to hold a prolonged revival in the spring, under inter-denominational auspices. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, is chairman of the general committee, and has received expressions of sympathy from the Bishop and the Bishop Coadjutor of the diocese of Pennsylvania. The Bishop has also set forth a preliminary prayer for blessing upon the revival.

## THE BISHOP HALE LECTURES.

THE RT. REV. CHARLES R. HALE, D.D., LL.D., late Bishop of Cairo, provided in his will for an annual sermon, in perpetuity, in memory of his wife, the subject of the sermon being always some work in which the American Church is engaged. The appointment of the preacher is in the hands of the trustees of the Western Theological Seminary, who have chosen as the first preacher on this Foundation the Rev. Arthur W. Little, D.D., L.H.D., rector of St. Mark's, Evanston, well known to the Church as the author of



*Reasons for Being a Churchman, The Times and the Teaching of John Wesley*, and other valued works.

The sermon will be delivered on the evening of St. Paul's day, January 25th, at 8 o'clock, in St. Andrew's Church, Chicago, before the Seminary. The general public is invited. The subject of the sermon is: "The Maintenance and the Propagation of the Church Idea the Peculiar Work of the American Church in the Twentieth Century." The will provides for the publication and wide distribution of the sermon throughout the world.

#### ALTAR PRESENTED TO BALTIMORE CHURCH.

A VERY FINE altar has been presented to the Church of the Redeemer, Baltimore, by Miss Ann Perine and Mr. E. Glenn Perine in memory of their sister, Miss Rebecca Y. Perine, who died in 1879.

The altar is a handsome piece of work. It is seven feet long, two feet nine inches deep and four feet high. It stands on a white marble step, veined with green, which is ten feet long and five feet wide.

The donors are prominent members of the Church of the Redeemer, and the family has taken an active interest in it since it was built. In fact, the cornerstone was taken from the Perine quarry.

An altar rail was installed last spring in memory of Reverend and Mrs. George Clement Stokes. The Rev. Mr. Stokes was for more than 40 years the rector. The rail is made of walnut and finished in fine brass. It was given by the Woman's Guild of the church.

The present rector, the Rev. Horace Milton Mill, has had charge of the parish since April, and under him the congregation has increased. He was formerly stationed in Canaan, Conn.

#### RESTORATION OF SCHENECTADY CHURCH.

ST. GEORGE'S CHURCH, Schenectady, N. Y., was reopened on the first Sunday in January, after complete repairs and renovation. This work has extended over some six months, as result of which the historic edifice has been completely restored to its original condition under the direction of Ralph Adams Cram of Boston. A handsome reredos has been added, as has been a strong and massive rood screen. New gifts for the altar include an altar desk, given by Mr. Charles Washburn and his sister in memory of their mother; a silver alms basin of chaste design, given by Mrs. Donnan in memory of the late H. S. Barney, her grandfather, and a former vestryman; a pair of eucharistic candlesticks, given by Mr. and Mrs. Walter Wellman as a thank-offering, and an exquisite brass receiving alms basin, given by Mr. Hinsdill Parsons. The rood screen was given by Mr. and Mrs. D. Cady Smith and is a memorial of the late Rev. J. Philip B. Pendleton, D.D., formerly rector of St. George's. The reredos is given by the Franchot family, Mrs. John Keyes Paige and Miss Kate Franchot of this city, Hon. N. V. V. Franchot of Olean, N. Y., Mr. S. P. Franchot of Niagara, in memory of their parents and a deceased sister.

At the service of re-dedication the sermon was preached by the Rev. B. W. R. Tayler, to whose energy and wise skill the restoration is largely due.

#### NEW ERA FOR CHURCH OF ST. JOHN THE EVANGELIST, BOSTON.

IF IT IS NOT inappropriate to use the word in connection with the onward and upward progress of a parish, it may truthfully be said that things are booming at the Church of St. John the Evangelist, Boston, where the Cowley Fathers have for a long

time worked against great odds. Not for years has the parish been in so prosperous a condition; it has been able to raise more than \$3,000 for improvements within the edifice and at the parish meeting held on the evening of January 8th, there was the greatest enthusiasm as to the future of the work which Fr. Field and his faithful assistants are doing in the West End. The financial statement was an excellent one. All the guilds and fraternities within the parish are working hard, and the transformation which has taken place within the interior of what usually has been considered the ugliest church building in the city, will prove a great surprise to those who have not visited the church in the past year.

On the Second Sunday after the Epiphany the beautiful new rood screen was dedicated. The screen, which is of oak, extends across the sanctuary in front of the choir stalls, and was designed by Mr. Henry Vaughan, the well-known ecclesiastical architect, who, with the other equally well-known Church architect, Mr. Ralph Adams Cram (this is an unusually odd coincidence) is a member of St. John's. At the centre of the screen are three large figures of Christ, the Blessed Virgin, and St. John, carved at Ober Ammergau by Joseph Meyer, son of him who assumed the part of Christ in the Passion Play. The central figure is a memorial to the Rev. Dr. Coit of St. Paul's School, Concord, N. H., who was always a devoted friend of the Cowley Fathers and whose constant kindness to the Society can never be forgotten. Later two other figures will be added to the screen and will be memorials also. The screen is known as the Harvard screen, because the idea originated with some students at Harvard University, and it was they who procured the money to defray the expenses of its construction. In a short time the interior of the church will be still further beautified by the substitution of cathedral glass in place of the present dingy panes. These, with the installation of the two side altars and the stations, some time ago, will completely transform the church.

The Fellowship of St. John which was organized about a year ago, is steadily growing. The secretary, Mr. Samwell, has gone to Nashotah to study for holy orders. Fr. Field, the Superior, is to conduct a course of conferences at St. Luke's, Baltimore, beginning Monday, January 29, and in the week following he will be in Washington. On February 14th, Fr. Field and Fr. Powell will go to Nantucket to conduct a mission.

#### BEQUESTS OF HERBERT VALENTINE.

THE WILL of Herbert Valentine, which was probated in New York, contains bequests of \$1,000 for the Church Missionary Society for Seamen, a like amount for St. Luke's Hospital, and \$5,000 to the Church of the Incarnation, New York City.

#### WAR DAMAGES FOR VIRGINIA CHURCH.

THE COURT OF CLAIMS has given a favorable finding for \$900 on behalf of St. George's Church, Fredericksburg, Va., for damages sustained during the Civil War. The parish asked for \$2,344, and a motion has been made for a new hearing in the hope of obtaining a larger amount.

#### CLERICAL CLUB OF BOSTON.

THE CLERICAL CLUB of Boston celebrated its twenty-fifth anniversary on Monday evening, January 8th, by a dinner at the University Club, to which distinguished representatives of other clerical clubs and guests were invited. This club held its meeting for organization in January 1881, at the house of the Rev. William Copley Winslow, just twenty-five years ago, and its anniversary was the 200th meeting of the club, which has always numbered but sixteen members. But

two of the original charter members are now active members, being Dr. Winslow and the Rev. N. K. Bishop of Somerville. The former was chairman of the committee of arrangements and the latter, as chairman for the evening, made the address of welcome. Dr. Winslow then read a paper giving the history of the club. There have been 51 members, of whom 13 have died. Four are now Bishops, and two other members have declined elections to the high office. Of the dead, Dr. Winslow said: "We mourned them all. But the loss of the staunch and upright Frisby, of the genial and wise Lindsay, of the pure and devoted Morton Stone—all most active in the club—was keenly felt." The secretaries, in order (the club has no president), have been Messrs. Winslow, Buck, Cheney, Sterling, Codman (now Bishop), Moorhouse, Nickerson, and Ketchum. Among the pleasant reminiscences of the club described was the dinner to sixteen Bishops during the General Convention.

Professor A. V. G. Allen, President of the Clericus, was absent through illness, and the Rev. John McG. Foster spoke in his stead. The Rev. John W. Suter replied for "The Seventy Club," and the Rev. A. Prime represented the Catholic Club as its president. The Rev. G. S. Bennett of Jersey City was called up as one of the charter members; and the Rev. Dr. Alexander Mann and the Rev. Henry Bedinger made brief speeches as recently elected members of the club. Archdeacon Babcock (in the enforced absence of Bishop Lawrence at the Board of Missions) responded for the diocese, and the Rev. Dr. Elwood Worcester closed the talk by saying something for the guests, of whom he was one.

A resolution of regret at the absence of three of the members was passed: the Rev. Drs. Chambré and Shearman, detained by illness, and the Rev. Dr. van Allen by affliction, at home.

#### BISHOP ENTERTAINS DIOCESAN LAYMEN.

ON THE EVENING of January 10th, Bishop White entertained a body of laymen of the diocese at a banquet at the Hotel Oliver at South Bend. Every parish but one was represented, there being somewhat less than one hundred in attendance. The banquet was held in honor of the Hon. John H. Barker of Michigan City, who has so largely assisted in the endowment of the diocese, and for the purpose of developing interest in the Laymen's Forward Movement.

After an elaborate menu, served in the banquet hall of the hotel, the Bishop outlined the history of the diocese in a telling address, appealing to the laymen to employ their talents and latent force for the up-building of God's Kingdom. He first introduced the Hon. J. W. Barker who, in a happy manner asked for full information for the laity in order that they might be interested in the work of the diocese and the Church. The Laymen's Forward Movement was ably presented by its secretary, Mr. W. R. Stirling of Chicago, and the mission of our Church and the layman's part in its fulfillment was most ably and eloquently set forth by Mr. Chas. E. Field, also of Chicago. The Rev. Dr. John N. McCormick, Bishop Coadjutor-elect of Western Michigan, was the last speaker, emphasizing in his toast the breadth of our modern conception of a Christian citizen and true Churchman.

It was felt that the banquet had quickened the interest of all the laymen present, and would have far-reaching effect in the diocese.

#### GENERAL MISSION ARRANGED IN SYRACUSE.

PLANS are being made for a general mission to be held in all the city parishes between February 11th and 18th, with missionaries as follows: Calvary Church, the Rev.



Henry S. Sizer of Oswego; All Saints' Church, the Rev. William Wilkinson of Minneapolis; St. Mark's Church, the Rev. H. L. F. Grabau of Plattsburgh; Trinity Church, the Rev. William H. van Allen, D.D., of Boston; Grace Church, the Rev. Kenneth Mackenzie of Westport, Conn.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
RICHARD H. NELSON, D.D., Bp. Coadj.

#### Convocation at Ogdensburg.

THE WINTER CONVOCATION of the archdeaconry of Ogdensburg was held in St. John's Church, Ogdensburg, on June 9th and 10th. The Very Rev. H. R. Talbot, Dean of the Cathedral at Albany, made an address on "The Philippines," and held the attention of the large congregation. The meditations given by the Dean at the celebration in the morning and at the meeting for Women Workers in the afternoon, were very helpful. At the business meeting called by Archdeacon Kirby, there were present all the clergymen in the archdeaconry but six. The Rev. R. M. Kirby, D.D., of Potsdam was again the choice for Archdeacon, and the Rev. D. B. Patterson was elected Secretary and Treasurer. The Archdeacon spoke of utilizing the Brotherhood of St. Andrew in the furtherance of mission work.

ST. PHILIP'S CHURCH, Norwood (the Rev. D. B. Patterson, rector), is to have a new east window, costing \$650. The money for which is in the bank or in good pledges to be paid before April 1st, 1906.

#### CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.  
City Items.

SEVERAL interesting meetings of parochial men's clubs have been held recently. At St. Peter's Church, Chicago, on January 8th, Dr. Daniel R. Brower of the Church of the Epiphany delivered a lecture on "Panama and the Problems of Its Canal." Dr. Brower recently visited the Canal Zone and was therefore well equipped to handle the subject. At St. Luke's Church, Evanston, on Thursday, Jailer Whitman of the County Jail spoke to a large gathering of men on interesting features of his work, laying particular stress upon the necessity of doing something for discharged prisoners. The same evening the Rev. Dr. Little addressed his men's club on "Astronomy."

ST. PETER'S CHURCH, Chicago, has recently received, through the generosity of a parishioner, a new credence shelf, a pair of cruets, and three new silk burses and veils for the chapel; also for the high altar a white burse and veil, given by two sisters as a memorial.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

#### Death of Mrs. Gardiner—Window at Newtown—Junior Clericus.

MRS. CAROLINE VAUGHAN GARDINER died at Hartford, on the First Sunday after the Epiphany, at the home of her son-in-law, the Rev. Henry Ferguson of Trinity College, in the 81st year of her age. Mrs. Gardiner was the widow of the Rev. Frederic Gardiner, D.D., a former priest of this diocese, and for many years Professor of the Literature and Interpretation of the New Testament at the Berkeley Divinity School. She was a resident of Cambridge, Mass., and on a visit to her daughter when taken ill of pneumonia. She is survived by another daughter, Miss Henrietta Gardiner of Cambridge, Mass., beside Mrs. Ferguson, and by a son, the Rev. Frederic Gardiner of Lancaster, Pa., headmaster of Yerkens Institute. The burial was at Gardiner, Maine.

AT TRINITY CHURCH, Newtown (the Rev. James H. George, rector), there has been

placed in the church a window in memory of Joseph Ferris, who was active in the parish about a century ago. He died in 1838. A legacy of \$250 was bequeathed to the parish by his great-granddaughter, Mrs. Jane Ann Skidmore Burr, who died in Redding over a year ago, on condition that such a memorial window be placed in the church. The work was carried out by Mr. Geissler. The subject of the window is "The Resurrection Morning," showing the angel sitting by the open tomb at the visit of the two Marys. It was first seen at the morning service on the Sunday after Christmas. In the sermon by the rector, a fitting allusion was made to the memorial, and the zealous layman for whom it was reared.

THE JUNIOR CLERICUS of the diocese held a meeting at New Haven, on December 19th. The presiding officer was the Rev. Wm. H. Garth of Naugatuck. A paper was read by the Rev. George W. Davenport of Danbury on "The Incarnation and Holy Baptism"; also one by the Rev. Frederic M. Burgess of New Haven, on "What Is Meant by Authority in Religion?"

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

#### Woman's Auxiliary—Missionary Sunday—Wilmington Notes.

THE WOMAN'S AUXILIARY held its quarterly meeting, Thursday, January 11th, in St. Michael's Church, Wilmington (the Rev. C. Morton Murray, rector). The religious service was shortened Evensong, conducted by the rector, in accordance with the ritual usages observed in this parish, including the censing of the altar at the *Magnificat*. Mrs. Caleb E. Churchman, president, presided afterward and introduced Bishop Coleman, who made an address of congratulation. After routine business, Mrs. G. F. Knorr, president of the Pennsylvania branch, was introduced, and spoke with much earnestness on the missionary work in China, Japan, Brazil, Cuba, Mexico, and Africa. She urged that upon the return of the Rev. S. Harrington Littell, on furlough from China, February 1st, he should find awaiting him Delaware's share of the \$5,000 which he is expected to raise during his year at home for the work in China. Mr. Littell really belonged to Delaware, being the son of a former rector at St. John's Church, Wilmington, and Delaware should be the first to extend her son help. Thereupon Mrs. Hunter of the New Castle chapter started the subscriptions, Calvary and Trinity chapters, Wilmington, pledging \$20 each, which with other pledges, reached a total of \$100.

THERE is at the present time much activity in the Sunday Schools of Wilmington, chiefly in a missionary direction, "Missionary Sunday," January 14th, being observed by a combined rally of all the Sunday Schools at Trinity Church (the Rev. F. M. Kirkus, rector), in the afternoon. The clergy of the respective parishes were in the chancel with the Bishop of the diocese and rector of the parish. The special speakers were the Rev. Everett P. Smith, Educational Secretary to the Board of Missions, and Miss C. J. Neely, missionary at Tokyo, Japan.

THE REV. F. A. HEISELEY, rector of Calvary Church, Wilmington, has established an afternoon adjunct to the Sunday School, which meets in the morning. The afternoon provision is designed for the fostering, under Church influences, of children who, because of the inconvenience of the morning hour, are allowed to attend the afternoon Sunday Schools of other religious bodies, although their parents are of Church traditions. The Babies' Branch to the Woman's Auxiliary has its largest chapter memberships throughout the diocese in two of the Wilmington parishes, Immanuel and Calvary, where the

wives of the respective rectors are the chapter secretaries.

#### GEORGIA.

C. K. NELSON, D.D., Bishop.

#### New Church for Atlanta—Athens Archdeaconry.

PLANS have been completed for the new St. Luke's Church, Atlanta (Rev. C. B. Wilmer, rector). The church will be of Early English Gothic architecture. In the basement will be the Sunday School room, infant class room, and choir room. The profile of the lot is such that the basement will be practically above ground, and will afford ample light and ventilation for the Sunday School. The cost of the building will be about \$65,000. It is hoped eventually to add a rectory and parish house.

THE NEWLY SET-OFF archdeaconry of Athens held its first meeting in Athens on Friday, January 12th. The missionary needs of the archdeaconry were brought out by the fact that while it comprises nineteen counties, there are only three priests working in the field. The need for more workers is imperative if the Church is to take advantage of the opportunities which are presenting themselves. On account of the Bishop not being able to arrive until the morning, the opening service had to be postponed until 11:30, when the Bishop was the celebrant and preached a stirring sermon on the Churchman's duty to Missions. After the service there were well attended meetings of the Woman's Auxiliary and Junior Auxiliary, when addresses were made by Mrs. Nellie Peters Black, diocesan secretary for the W. A., and others. In the evening, addresses were delivered by the Rev. W. J. Moody on "What the Church is For," the Rev. Thos. Burry on the "Needs and Opportunities of the Field," and the Rev. J. J. P. Perry on "The Use and Abuse of the Sunday School."

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

#### Anniversary at Evansville.

ST. PAUL'S CHURCH, Evansville, celebrated its 70th anniversary with joyful services on January 10th. The anniversary sermon was preached on the eve of the day by the Bishop of the diocese, who was rector of the parish at the time of his election to the episcopate. The sermon on the 10th was preached by the Bishop of Kentucky. Among the other clergy gathered were the Rev. L. W. Rose of Henderson, Ky., and the Rev. William Du Hamel of New Harmony, Ind. The parish, under the rectorship of the Rev. Wm. Reid Cross, is in excellent condition and one of the foremost in the diocese.

#### KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

#### Brotherhood Lenten Services in Louisville—New Rector at St. Paul's.

NOON-DAY Lenten services will be held in Louisville under the auspices of the Brotherhood of St. Andrew during the entire season of Lent. The Brotherhood held recently its annual meeting at Calvary Church, when the former officers were re-elected and an address was delivered by Bishop Woodcock.

THE REV. WILLIAM HOWARD FALKNER entered upon his duties as rector of St. Paul's parish, Louisville, on the Second Sunday after the Epiphany. The large church was filled with a congregation to welcome the new rector, who preached an excellent and timely sermon on "Definiteness of Purpose in the Religious Life, as Individuals and as Parishioners." Bishop Woodcock, after the sermon, extended a hearty greeting to Mr. Falkner, who begins his work in Kentucky with the cordial support of his parish and the best wishes of all the clergy.



## LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

## Brotherhood Work.

ON THE first Sunday in the year, three Brotherhood men from New Orleans took a trip to Hammond, where they assisted in the revival of an old chapter of the Brotherhood, which it is hoped will now do active work.

## MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

## Baltimore Notes.

THE FIRST of a series of five illustrated lectures on "The Story of the American Church as Part of the Anglican Communion," showing her continuity, identity, and growth from the birth of Jesus Christ to the present day, was given on January 11th in Emmanuel parish building, Baltimore, by the Rev. Llewellyn N. Caley, rector of the Church of the Nativity, Philadelphia. These lectures are to be continued on Thursday evenings at 8 o'clock, the last one being on February 8th. They are given under the auspices of the Guild of St. Phoebe, Junior Auxiliary of Maryland, for the benefit of the Church of the Holy Cross, Millington, which was destroyed by fire nearly a year ago.

THE BISHOP preached at the morning service at Old St. Paul's, Baltimore, last Sunday. The Bishop or some prominent clergyman will be asked to preach on Sunday mornings until a successor to Dr. Hodges shall have been chosen. The regular order of services is being maintained by the Rev. E. Briggs Nash, minister in charge.

A MUSICAL SERVICE is being rendered on the first Sunday afternoon of each month at Grace Church, Baltimore, which is of a very high order and is being much appreciated by the musically inclined. The Rev. Arthur Chilton Powell is the rector.

THE REV. WM. HOWARD FALKNER preached his final sermon as rector of St. Peter's Church, Baltimore, on Jan. 7th, and has moved to Louisville, Ky., where he becomes rector of St. Paul's Church. He has done good work at St. Peter's during his eight years' rectorate and the good wishes of many friends accompany him to his new work.

THE ST. CECILIA GUILD is studying, at Emmanuel Church, Baltimore, every Thursday at 12 o'clock, "The Daughter of Jairus," by Stainer, and the "Twenty-third Psalm," by Schubert. The Guild is preparing for its annual service on the feast of the Annunciation of the Blessed Virgin, March 25th.

THE REV. HORACE W. STOWELL, assistant at Christ Church, Baltimore, who has been quite sick, is convalescing and is expected to be about his work very soon.

## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

## Archdeaconry at Brookline—Boston Notes.

THERE WAS a good attendance at the twenty-fifth annual meeting of the archdeaconry of New Bedford, which was held in All Saints' Church, Brookline, January 11th. Owing to a slight cold, Bishop Lawrence was unable to be present. The Rev. Sherrard Billings, associate rector of St. Paul's, Boston, was also unable to be present, so the sermon was preached by the Rev. Dr. Elwood Worcester of Emmanuel. In his address, Dr. Worcester presented some of the difficulties encountered by the average priest in his daily ministrations and then outlined some suggestions as how best to meet some of the every-day contingencies. Officers elected were: Mr. Osgood, Secretary; Mr. Walker, Treasurer; and this executive committee: The Rev. Dr. Addison, the Rev. Percy Gordon of New Bedford, George H. Barnes of Quincy, and William H. Bent of Taunton. Later all the delegates were pleas-

antly entertained at the home of Dr. Addison. A second session was held in the afternoon, when reports from the mission field were given.

THERE WAS a quiet day at St. Stephen's Church, Boston, on January 11th, at which the preacher was the Rev. John McG. Foster, rector of the Church of the Messiah. He was also the celebrant at the Holy Communion, assisted by the Rev. Ellis Bishop of St. Stephen's.

"EMMANUEL CHURCH; Its Present and Its Future," was the subject on which the Rev. Dr. Worcester of that parish preached on the First Sunday after Epiphany. The rector noted that the last year book gave the number of salaried officers in both parishes (the Church of the Ascension at the South End) as 87, and the number of volunteer officers as 1,075, a total of 1,162 persons united for good works, a force that is exceeded by very few churches in our communion, he said. But while the present is immensely successful in every department of the parish's work, Dr. Worcester reminded his people that rapid changes are constantly taking place and the fashionable quarter of to-day may be the slum district of to-morrow. It is for this reason that he strongly advocated the creation of an endowment fund to meet the contingencies of the future.

A NEW MISSION was started in the Norfolk street section of Dorchester, a suburb of Boston, on the First Sunday after Epiphany. Already a number of religious bodies are represented there and, the time being deemed ripe to plant a new parish of the Church, Archdeacon Babcock and the Rev. Frederick B. Allen, city missionary, held several well attended meetings, at which there was great enthusiasm over the project. A hall was procured and fitted up for Church purposes and at the first service conducted by Archdeacon Babcock, assisted by Mr. A. H. Kennedy, a lay reader who is studying for orders at the Episcopal Theological School, there were 150 present, nearly one-half of whom were communicants of the Church. After the service, a good-sized Sunday School was organized. Services will be held regularly, with Mr. Kennedy in charge.

THE REV. CARLTON P. MILLS, Secretary of the Massachusetts Sunday School Union, has the sympathy of the Church in the loss of his father, Hon. Benjamin Franklin Mills, who died on January 8th, at the age of 90 years. Mr. Mills Sr., organized the Greylock Institute, a famous preparatory school, and was at the head of it for more than forty years. He was a native of Williamstown, Mass., and served his district in both branches of the legislature.

THE REV. CHARLES T. WHITTEMORE is now back at his parochial duties, and the people of All Saints' Church, Ashmont, are glad to again have their rector in their midst after his year's absence, most of which time was spent abroad for the benefit of his health. Going first to England, he visited Devon and Cornwall and was at Sherborne, Dorsetshire, during the great pageant commemorating the 1200th anniversary of the founding of the city of Sherborne. He was also present at the interesting service on Maundy Thursday in Westminster Abbey when the King's Alms were given to 64 old men and as many women, the number corresponding to the King's age. He spent a pleasant Sunday afternoon with Canon Newbolt in Amen Corner near St. Paul's in the house once occupied by Canon Liddon. He also was privileged to attend some of the remarkable mission services held by the Bishop of London in the West End, during Lent.

THE REV. A. E. GEORGE of the Church of the Epiphany, Walpole, addressed the Monday Clericus at the Diocesan House on "The Ethics of Yellow Journalism."

THE PARISH GUILDS of St. Ann's, Dorchester, composed of St. Ann's, St. Mary's, and St. Agnes' for ladies, young women, and girls, and the Men's Club, King Arthur and Loyalty Clubs for boys, together with a branch of the Girls' Friendly Society, met in federation in the parish hall on the evening of January 10th. This was mainly for mutual conference and to hear reports upon the year's work so far as it has proceeded. There was a supper, after which came the various reports and speeches, interspersed with hymns. The stimulating nature of all the reports evoked much enthusiasm, while from the rector an encouraging resume of the spiritual growth of the parish in its Catholic attitude was the important feature of the evening, and was dwelt on as a significant fact pointing to the still more prosperous outlook for St. Ann's.

## MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

## Rector-elect at Battle Creek—Debt Paid at Lansing—Notes.

ST. THOMAS' CHURCH, Battle Creek, has called to the rectorship the Rev. Chester Wood, now acting temporarily in charge at Lansing and formerly assistant at St. John's Church, Detroit. Mr. Wood is a graduate of the General Theological Seminary and the author of a little book of devotional reading in poetry and prose, entitled *The Presence of God*.

AFTER struggling along for years, the parish of St. Paul's Church, Lansing, a few weeks ago took up the subject of its debt of nearly \$3,000, and now has cleared it up. There is great rejoicing that the mortgage will be burned before Easter. The Rev. J. A. Schaad and his people are to be congratulated on this successful work.

THE REV. DR. RUFUS W. CLARK, after twenty-eight years with St. Paul's Church, Detroit, gave his farewell service on the last Sunday in December. Dr. Clark was much beloved and there were many sad hearts to bid him God-speed in his new and most important work as one of the district missionary secretaries. Dr. Clark has always been one of the foremost of the clergy of the diocese in all missionary work. The Rev. Dr. Snedeker of New York will take the services at St. Paul's until a successor to Dr. Clark can be called.

ALL SOULS' CHURCH, Pontiac, under the new rector, the Rev. H. H. Fox, is taking on much gratifying activity, with large attendance, hearty interest in all lines, and planning for a fine parish house.

BISHOP-ELECT WILLIAMS has been visiting Detroit and looking for a home. He has decided on the Traver homestead on Woodward Ave., only a few blocks from the busy part of the city. If Mrs. Williams is suited with the selection this will probably be the future episcopal residence.

## MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

## Diocesan Notes.

THE RECTORSHIPS at Goshen and La Porte are still vacant.—THE BISHOP will assume, next month, the care of Howe School, Lima, Ind., while Dr. McKenzie is abroad for two months on a trip to the Holy Land.—THE CATHEDRAL parish under Dean Aitkins is assuming its old-time activity, and Trinity Church, Ft. Wayne, is now very beautiful within, after extensive repairs and redecoration.

THE CREDENCE SHELF with canopy in oak, the communion rail, the choir stalls, the rector's prayer desk and stalls, the litany desk and the pulpit for the new St. Thomas' Church, Plymouth, have all been given by



various persons as memorials, and ten of the thirty-four pews needed have also been promised. The designs for all these are costly and of a superior style and workmanship, to be gotten out by the Manitowoc Co. It is hoped that the interior of the church will be finished for dedication on Trinity Sunday.

ST. PAUL'S CHURCH, Mishawaka (Rev. John A. Linn, rector), has sold the old church and rectory with the lot for \$6,000, to be vacated September 1st next. The erection of a new church, to cost about \$15,000, will soon begin upon a new corner lot, purchased last year. This lot is much more advantageously located.

IN THE DEATH OF Mrs. S. A. Jones of Elkhart, St. John's parish has lost a most devoted and talented communicant, prominent for many years and largely responsible for the beautiful stone church in Elkhart.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

**Windows at Wauwatosa—Noonday Services for Milwaukee in Holy Week—Death of Samuel G. Prince—Madison.**

EIGHTEEN new stained glass windows have recently been placed in Holy Trinity Church, Wauwatosa (Rev. J. F. Kieb, rector), all of which were blessed on the Sunday after Christmas. These were the gifts of the St. Agnes Guild, the Sunday School, and two members of the congregation, and add greatly to the beauty of the church.

THE BROTHERHOOD in Milwaukee is arranging, as in past years, for noon-day Holy Week services downtown, with addresses by different clergymen of the city and near by, each day.

THE DEATH OF Samuel G. Prince, who was rightly called "the pillar of St. John's mission, Palmyra, occurred on January 13th, in his 70th year. Mr. Prince has for a number of years been the mainstay of the mission at that point, being, during a large portion of the time the lay reader in charge.

THE NEWLY chosen rector of Grace Church, Madison, the Rev. A. A. Ewing, was instituted by the Rev. Dr. Webb, Bishop Coadjutor-elect, under commission from the Bishop, last Sunday morning. The sermon was preached by the Rev. H. D. Robinson, D.D., of Racine. Mr. Ewing enters upon his new rectorship with every prospect of developing thoroughly the large and important work in the university city.

#### MINNESOTA.

S. C. EDSALL, D.D., Bishop.

**Bishop Mann's Lectures—Church Opened at New Ulm—New Church for White Bear Lake.**

BISHOP MANN of North Dakota delivered the first of the course of lectures being given in the University under the auspices of the Bishop Gilbert Society, on Wednesday evening in the chemistry lecture room. The lecture, an able one, was listened to with evident interest, by a fair-sized body of students.

ON WEDNESDAY EVENING, St. Peter's Church, New Ulm (Rev. Elmer Schmuck, minister in charge), was formally opened by the Bishop. Evening Prayer was read by the Rev. Samuel Currie of North Dakota, and addresses were made by the Bishop and the Rev. Messrs. A. E. Fillmore of Mankato, Geo. C. Dunlop of St. Peter, and Elmer Schmuck. At this service the Bishop blessed the altar, font, and other furnishings. Holy Communion was celebrated next morning by the Bishop, at which time a handsome communion service, the gift of Miss Herta Weschke, was blessed. Among other gifts were an organ, the gift of Mr. A. W. Bingham, senior warden, and a font, the gift of

The Little Helpers of the diocese of Minnesota.

The church is a beautiful Gothic building with stone foundations, pressed brick superstructure, and handsome stone trimmings. The windows in the nave symbolize the Chicago-Lambeth Quadrilateral, the Historic Ministry being represented by a Bishop's mitre, the Holy Scriptures by the Bible, the Sacraments by font, chalice, and paten, the Creed by symbols of the Holy Trinity. The choir windows show a lute and a harp, and the other chancel windows, our Lord, St. Peter, and the Evangelists. The building complete cost about \$5,000, of which a considerable amount has not yet been provided for. The liberality of the senior warden and other parishioners in the past warrants the hope that the debt will soon be extinguished.

A NEW CHURCH is to be erected at White Bear Lake for St. John's mission. The present edifice will be removed to a more convenient site and used as a chapel. The new church is to be given by Mr. T. C. Fulton and members of his family as a memorial to his mother. It will be a Gothic structure of pressed brick, with Bedford cut stone trimmings, and twenty art glass windows. Work will be commenced almost immediately.

#### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

**Gifts at Fremont.**

ON SUNDAY, January 7th, Bishop Williams and the Rev. Harry T. Moore, curate of Grace Church, Chicago, visited Fremont and held services in St. James' Church (Rev. A. W. Bell, rector). The occasion of this special visit was the benediction of a new font and altar which were presented by the Rev. Mr. Moore, who was the former rector of St. James'. The font, a marble one designed and executed by Spaulding & Co., is dedicated to the service of God and in loving memory of Esther Elizabeth, infant daughter of Mr. Moore, who died during the time of her father's rectorship at Fremont. The altar is a massive one, made of fumed oak, with a high reredos divided into five panels. Both altar and reredos are of Gothic design and are adorned with exquisite carving. The altar is dedicated for service in the Sanctuary of God and in memory of Susan Allyn, late wife of Mr. Moore. At the service of dedication the choir and clergy proceeded down the side aisle to the door where the font is placed. At this point the choir stopped singing, and a request having been made by Mr. Moore, the Bishop blessed the font. The choir continued the procession to the chancel, and, at the close of the hymn, the request being made, the Bishop blessed the altar and set it apart for the purpose for which it was designed.

After the *Introit* the Bishop celebrated the Holy Eucharist and preached the dedication sermon, dwelling particularly on the condition of the soul after death.

The service was well rendered by a large choir, the congregation filled the church, and the church, which has just lately been renovated and redecored, never looked better. The only sad feature of the service was the absence the rector, the Rev. A. W. Bell, who is still confined to his bed, not having fully recovered from an attack of typhoid fever.

#### NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

**Diocesan Notes.**

THE NEW St. Luke's Church, Groveton, was opened with a solemn Eucharist on the morning of the feast of the Epiphany, the priest in charge, the Rev. H. S. Harte, celebrating, with the Rev. R. M. D. Adams as deacon and the Rev. Thomas S. Cline as sub-

deacon. Greetings from the Bishop were read in a letter which expressed his pleasure at the completion of the church and his recollection of workers whose earnest services had made the building possible. Greetings were also given by letter from the Rev. Joseph Eames, and the sermon was preached by the Rev. Edward P. Lee of Island Pond, Vt.

Regular services at Groveton were commenced by the Rev. Edward P. Little, D.D., in 1880, previous to which there had been occasional services. It was not until 1894, however, that the work was placed on a permanent basis, at which time a canvass of the village and adjacent parts was made by the Rev. Joseph Eames at the urgent request of Mr. John M. Wilson, and a mission was established. In the years from that time there has been a constant succession of changes in the priest, and sometimes the student, in charge. The church building was commenced in August 1904, and the cornerstone was laid by the Bishop on September 12th. Work did not begin actively beyond the laying of the foundation until last September, when it was actively taken in hand by the present priest in charge, the Rev. Henry S. Harte, under whose active management it has been hastened to completion. The church bears a considerable number of memorial windows, the gift of various persons interested, one being from Calvary Church, Danvers, and one from the Rev. George C. Houghton, D.D., rector of the Transfiguration, New York. The church, with its furnishings, cost about \$5,000.

THE MISSION of the Messiah, at Lincoln, though not many months old, has bought and paid for a large and well placed lot, and is going ahead to build a church. Almost the entire population is employed in the lumber, pulp, and paper mills of the company that owns large tracts of land reaching to the base of Mt. Washington. The people of the place have welcomed the Church with enthusiasm and generosity.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

**Windows at Burlington—Diocesan Notes.**

AT ST. MARY'S CHURCH, Burlington, the series of beautiful memorial windows which was commenced some years ago is now completed by the erection of windows in memory of John Howard Pugh, M.D., and Katharine Hibbard. The former of these depicts the Resurrection and is especially appropriate from the fact that Dr. Pugh died on the octave of Easter. The other window is in memory of the daughter of the Rev. and Mrs. Charles H. Hibbard, D.D., now of Pasadena, Cal., where the child commemorated died, December 13, 1904. One lancet of the window represents the childhood of St. Mary, who as a little child is in the attitude of being instructed by her mother, St. Anne, and the other lancet sets forth the espousal of St. Mary and St. Joseph in the presence of the high priest. The inscription is as follows: "A thank offering for the brief earthly life of a dear child, Katharine, daughter of Charles Henry Hibbard, D.D., and Rebecca Lewis, his wife, 1897-1904."

The completed series of windows now comprises three in the chancel and ten in the nave and transepts.

THE MEMBERS of the Plainfield Clericus were entertained by the Rev. E. V. Stevenson at Grace Church parish building, Plainfield, on January 9th. The paper of the day was read by the Rev. Harry P. Nichols, D.D., rector of Holy Trinity Church, New York, his subject being "The Psychology of Revivals." The paper called forth an interesting discussion.

TRINITY CHURCH, Elizabeth (the Rev. J. R. Atkinson, rector), suffers the loss of one of its most prominent parishioners in the



death of Edward Johnson Baldwin, at Atlantic City, January 10th, after a protracted illness, due to nervous prostration. Mr. Baldwin had been for many years cashier of the National Park Bank, New York City.

MISS CORNELIA RUTSEN VAN RENSSELAER, a parishioner of Christ Church, New Brunswick, died recently at the age of 92. Her grandfather, Brigadier General Robert Van Rensselaer, was at one time in charge of the Continental Army during the Revolutionary War. He represented the Eastern Manor in the New York Provincial Congress from 1775 to 1777.

#### NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

#### Mission at Oxford.

ARCHDEACON WEBBER closed a most successful mission in Oxford, January 5th. Throughout the week at each of the four daily services the congregations were large. Many men were in attendance, especially professional and business men, and at night services outnumbered the women. The last night the stores all closed to give clerks a chance to attend. Bishop Horner of Asheville and the Rev. Mr. Hilliard of Oxford took part in the services. The parish church is a large, handsome brown stone building.

#### OHIO.

WM. A. LEONARD, D.D., Bishop.

#### Toledo Notes.

TRINITY CHURCH, Toledo (Rev. Dr. Cyrus Townsend Brady, rector), has more than doubled its current receipts and multiplied its gifts to benevolence by five during the last quarter of 1905, as compared with that of 1904. The Christmas and New Year's Communion were the largest ever known here. The congregations on Sunday and Friday afternoons continue to be larger than for years.

THE TOLEDO CLERICUS has just passed resolutions about funerals, deprecating Sunday funerals and excessive use of flowers and forbidding the opening of a casket in church except on extraordinary occasions, and urging that the hour for the funeral should not be fixed without consultation with the officiating clergyman. At the February meeting the discussion is to be on the Church's three agencies for relieving the aged clergy and their dependent survivors.

THE CHURCH in Toledo has a large part in Y. M. C. A. work. The finest building of the kind in the world has just been finished at a cost of \$300,000, for the use of the Association. It stands on a lot given by Mr. S. H. Walbridge, late warden of Trinity. His son Thomas, a Trinity warden, has been a director for fourteen years and president for several years, and has raised much of the money for the building. Several of the directors are Churchmen as is the secretary and two other officials. Dean Williams, Bishop-elect of Michigan, last Sunday gave the dedicatory address before about one thousand men. The Association now has several thousand members and is a power for great good.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### Debt at Ascension Paid—Philadelphia Notes.

THE CHURCH OF THE ASCENSION (the Rev. G. Woolsey Hodge, rector) will soon be free from debt. About twenty years ago the old church building on Lombard street near Eleventh, Philadelphia, was sold and a lot secured at Broad and South streets, since which time a heavy mortgage has been held on the church property. The present rector

came to the parish in 1880, at which time the church was declared free and the free church system adopted. A splendid effort has been made recently to signalize the completion of the 25th year of the present rector's ministry in the parish by freeing the church from any indebtedness. On the Sunday after Christmas, a lady and gentleman in the congregation promised to be responsible for the remainder of the debt whatever it might be. This will enable the entire mortgage on the property to be cancelled as soon as all the contributions made have been paid in, and the church can then be consecrated.

A FUND for the building of a rectory on the grounds of the House of Prayer, Branchtown (the Rev. Azael Coates, rector) has been begun. Services were first held in the vicinity by the Rt. Rev. B. Wistar Morris, Bishop of Oregon, but then a curate of St. Luke's Church, Germantown, in 1858, and the present lot was given by Mrs. Anna de Beneville Mears in the same year. Why a church was ever permitted to be built on this lot, which was far removed from any centre of population, is a mystery, but the trolley lines are causing building operations to be planned and the future prospects for the parish are very bright.

ST. GEORGE'S MISSION (the Rev. A. J. Arkin, priest in charge), which has always been unfortunate in the site which was given it, is about to be removed so soon as a more suitable location can be secured. It has not been deemed wise to build a permanent structure, and a portable building of iron, capable of seating five or six hundred persons, is being considered. Recently a substantial sum of money has been promised, and it is expected that better results will soon be in evidence.

THE ANNUAL meeting of the Sunday School Association was held on Monday afternoon and evening, January 15th, at the Memorial Church of St. Simeon (the Rev. Edgar Cope, rector). At the afternoon session, the subjects discussed were: "The Training of the Teacher" and "The Training of the Schol-

ars." In the evening the topics were: "What the Church asks of the Sunday School Teacher," by the Rev. Winfield Scott Baer, sometime Secretary of the diocese of Pennsylvania, and now rector of St. George's Church, Brooklyn; "Consecration, the Effective Power in Sunday School Work," by the Ven. Richard P. Williams, Archdeacon of Washington, D. C.

SERVICES will be held at noonday during Lent under the auspices of the Brotherhood of St. Andrew at old St. Paul's Church and at St. Stephen's Church. The lists of clerical speakers at both churches have been prepared.

THE FIRST anniversary of the occupation of the new building of the Galilee Mission will be held on Saturday, Sunday, and Monday, January 27, 28, and 29. There is a service held in the chapel each night in the year, which is chiefly conducted by the members of the Philadelphia Local Assembly, and an effort is now being made to induce singers to give their services on certain nights so that the meetings may be made more attractive.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Clerical Union—Misstionary.

THE JANUARY meeting of the Clerical Union took place on Monday, the 8th, at St. Peter's parish house. After luncheon, the Rev. Dr. J. H. McIlvaine, rector of Calvary parish, read a paper on "The Religious Teachers of the Nineteenth Century," which was made the subject of an interesting discussion.

THE LAYMEN'S Missionary League gave the second of a series of dinners for its members, at St. Peter's parish house, on Monday evening, January 8th. After dinner, addresses were made by Mr. J. K. Burnett, on "The Proper Rendering of the Church Service," and by the Rev. A. S. Hawkesworth on "The Clerical Rights of the Lay Reader." A discussion followed the reading of each

**Fifty Years the Standard**

**DR. PRICES'**  
**CREAM**  
**BAKING**  
**POWDER**

**A Cream of Tartar Powder**  
**Made From Grapes**  
**No Alum**



paper, and these were summed up by the Bishop. The President of the League announced that he would be glad to see that each reader and evangelist was furnished with a copy of the Marginal Readings Bible, for use in the work.

THE MISSIONARY STUDY CLASS connected with the Woman's Auxiliary held a meeting on the afternoon of Thursday, January 11th, in the parish house of St. Stephen's Church, Wilkinsburg, Mrs. C. A. Bragdon presiding. Papers were presented by Mrs. Louise McLure of Oakmont, on "Haiti," and by Mrs. Mary G. Rambo of Brownsville, on "Africa." There was a good attendance of representatives from the various parishes in the city and vicinity, and after the reading of the papers, light refreshments were served, and an hour spent in social converse.

### SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.  
City Notes.

THE CATHEDRAL and deanery adjoining were entered by thieves on the night of Sunday, January 7th, but nothing of value was taken. Entrance into the church was effected by removing part of a window sash in the Dean's study, and presses containing vestments and altar linen and also a desk were broken open. A candle from the altar was used for light. The deanery was entered through the basement and the library and other rooms were searched for plunder. The sacrilegious miscreants were evidently looking for the sacred vessels of the church and the cash offerings for the day, which are never kept on the premises, and they overlooked some articles of minor value. So far no arrests have been made.

THE CHAPEL of St. John's mission (Rev. C. E. Perkins, in charge) is being finished, so far as the interior is concerned, by voluntary work of the people, in which they are ably aided by two of the clergy. The sides and roof are being ceiled with matched lumber, and the work is mostly done in the evenings. It is a case of which it may be said, "The people had a mind to work."

On a recent Sunday a special service of admission to the G. F. S. was held, when two associates were enrolled.

DEAN EDDIE is in California on account of his health, trying the beneficial effects of the sea air and low altitude.

### SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.  
F. F. JOHNSON, Ass't. Miss. Bp.

#### Church Burned at Spearfish.

SERIOUS LOSS is caused by the burning of the little Church of All Angels, at Spearfish, on the evening of Sunday, January 7th.

### SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

#### Parochial Missions Arranged—Missionary Progress.

ARCHDEACON WEBBER will hold the following missions in Southern Florida this winter: Tampa, January 10th to 16th; Orlando, January 17th to 23d; Sanford, January 25th to 30th; Lakeland, January 31st to February 4th; Deland, February 5th to 11th. Prayers are requested for God's blessing upon these missions.

THE MISSIONARY in charge of Punta Gorda, Arcadia, Fort Myers, and Sanibal Island, conducted a mission in the three organized missions, beginning at Punta Gorda, December 3d to 9th, at Arcadia, December 10th to 16th, and at Fort Myers, December 17th to 23d. The services were every day at 10:30 A. M. and 7 P. M. There was a "quiet hour" appointed from 3 to 4 P. M. Sundays, Wednesdays, and Fridays there was an

early celebration. The subjects treated were the Doctrines of the Church. Although they had to contend with two circuses, a Baptist revival, *personal prejudice* against missions from some of their members, and an unusually busy and rainy season, the services were fairly well attended. At the close of the mission at Fort Myers, the Bishop made a special visit, passing through on his way to his Indian missions in the Everglades. He preached the two closing sermons and baptized an infant, and also confirmed on his return at each of the missions.

Plans for improvements on the church and the building of a rectory at Fort Myers are now under consideration. The town is growing, and the Church is moving on with the natural progress. At Sanibal Island, the Bishop has recently purchased some valuable land for the Church, to which a donation of about 20 acres adjoining was added during this visitation. Plans for a chapel and mission house are now under consideration. At Punta Gorda we have a beautiful church and rectory, both sadly in need of repairs and painting, with no funds on hand, a small and poor congregation. At Arcadia there is a beautiful little church and ground enough for a rectory. Plans for a recess chancel and tower are now under consideration for this and the church at Fort Myers. At each of these two missions we have a lay reader, and can now have at least one service every Sunday. All who are interested in this work feel assured of the spiritual blessings coming as the fruits of mission services, and the Bishop's visit.

### SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

THE BISHOP has declined an invitation to preach the annual Shakespearean sermon at Stratford-on-Avon, England, on the Second Sunday after Easter. The Bishop says he cannot leave his work at that time, it being his busy season for Confirmations.

### SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.  
EDW. W. OSBORNE, D.D., Bp. Coadj.

#### The Diocesan Paper.

THE DIOCESAN PAPER begins its 17th volume with the January number by changing its title to *The Springfield Churchman*, and appearing under the editorship of the Bishop Coadjutor, which, with the fact that Archdeacon De Rosset acts as his assistant, insures a high order for its contents. Diocesan items reported in that issue include the lawing of the cornerstone of the new Christ Church, Carlyle, in which a copy of THE LIVING CHURCH was deposited. This edifice takes the place of the former church building that was destroyed in a cyclone last April.

### TENNESSEE.

THEOS. F. GAILOR, D.D., Bishop.

#### Diocesan Notes.

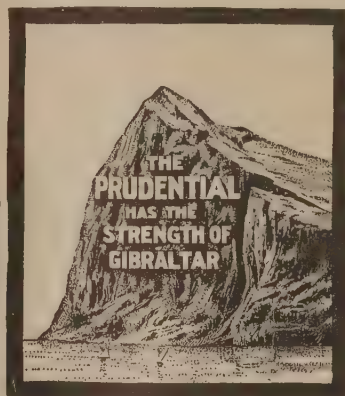
A QUIET DAY was recently held at St. Paul's Church, Chattanooga, by the Rev. E. A. Bazett-Jones, rector of the Church of the Advent, Nashville, for the combined W. A. branches of St. Paul's and Christ Church, Chattanooga.—AT A RECENT gathering of the Brotherhood of St. Andrew at St. Paul's Church, the Rev J. O. S. Huntington, Superior of the Order of the Holy Cross, gave a meditation in connection with a corporate celebration of the Holy Communion, attended by the chapters of Christ Church and St. Paul's, in the same city.

AT THE Girls' Friendly rest rooms, in connection with St. John's parish, Knoxville, girls who are employed down town bring their luncheon, and, during the holiday season, supper was served for those working at night.

IN COMMEMORATION of the 75th anniversary of Christ Church parish, Nashville, a distinctive and beautiful calendar has been compiled by Mrs. W. E. Norvell, containing pictures of the three Bishops of Tennessee, of the rectors of the parish, and views of the old and the new Christ Church.

A RECENT meeting of the chapter of the Actors' Church Alliance was held in Memphis, at Calvary parish house, when addresses were made by the Bishop, the Rev. Thomas D. Windiate, chaplain of the Alliance, by Colonel Luke W. Findley, president, and by Mr. Israel Peres. Mrs. Joseph Gray Miller of Memphis gave a dramatic monologue, and Mr. Arthur Mackley and Miss Allison Ross, representing the stage, gave a dramatic sketch.

THE REV. R. W. RHAMES, general missionary of Tennessee, has arranged for regular Sunday services at Paris, Union City, Martin, and Trenton, being assisted by Mr. George O. Watts, a theological student.



## She would have lost her home

if she had been able to persuade her husband not to invest in life insurance. "I never wished my husband to become insured," wrote an Illinois wife and mother, "but he always said, 'If anything should happen to me the money will be needed.'"

Something did happen to him. The money was needed, and his wife wrote that she had found she could keep her home, and educate her boy with the money which

## The Prudential

paid to her with appreciated promptness.

But mark this: the husband *did insure his life*. The story would be a very different one if he hadn't. What will be your family's experience when something happens to you? What it can be you may learn to advantage by using this blank.

## The Prudential

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Incorporated as a Stock Company by the State of New Jersey.

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Without committing myself to any action, I shall be glad to receive, free, particulars and rates of Policies.

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Occupation.....Dept. 75



GRACE CHURCH, Memphis, is nearing completion and the \$7,000 organ is being erected. It is expected to hold the first service in the church at Easter. On Christmas Eve the choir of this church went carolling, riding in an omnibus containing an organ, and singing the carols before the residences of those who were sick or infirm.

THE UNIVERSITY at Sewanee closed its fall session the latter part of December, and most of the theological students are doing missionary work during the winter vacation. The Rev. J. L. Sykes has charge at West Point, Miss. Mr. L. E. Hubard is working at Christ Church, Tracy City, Tenn., and the adjacent missions. Mr. G. B. Meyers is stationed at Corinth, Miss., Mr. W. J. Gordon is working in missions in Hyde county, North Carolina, Mr. H. L. Durrant at St. James' Church, Wilmington, N. C.

Dr. B. L. Wiggins, the vice-chancellor of the University, and Dr. J. B. Henneman, Professor of English, are spending the winter in Rome, Italy; Dr. W. S. Bishop is in England, Dr. G. L. Swiggert has charge of a party of students making a tour of Europe. Dr. W. P. Du Bose, Dean of the Theological Department, is engaged in writing a book in Florida.

#### VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Rector Called to Leesburg—Jubilee at West Point—Diocesan Notes.

THE REV. HUGH M. McILHANY, JR., at present secretary of the Young Men's Christian Association, University of Virginia, Charlottesville, has been called to St. James' Church, Leesburg, Va., to succeed the Rev. Jas. W. Morris, D.D., who went to Christ Church, Norfolk. Mr. McIlhany has done a splendid work at the University, and has not as yet given out what he will do.

ST. JOHN'S CHURCH, West Point (Rev. Chas. J. Holt, rector), will begin a week's jubilee services to commemorate its reopening. Clergy from Richmond and other parts of the diocese will preach each night.

THE REV. THOS. D. LEWIS of Essex Co., reports the nearing completion of his chapel near Miller's Tavern. This building has been completed solely by the efforts of Mr. Lewis,

and is for the colored people of that neighborhood, among whom he has done such a splendid work. He reports that of two hundred people, only eight had ever heard of the Ten Commandments. This shows how slack has been the teaching of the colored clergy of other churches that these people have attended. He says the main effort of these colored brethren has been to emotionalism, etc.

THE REV. JNO. G. MEEM of Brazil will shortly give a series of addresses in Richmond on the work of the Church in that country.

THE RICHMOND Clericus elected on Monday, January 8th, at their regular annual meeting, the Rev. Jno. J. Gravatt of Holy Trinity, President, and the Rev. Jno. Halowell Dickinson, Secretary and Treasurer. This is the fifth year the present president has served, and the third year for the secretary.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Woman's Auxiliary—Improvements at Georgetown—Sunday School Institute—The Clericus.

THE JANUARY MEETING of the Woman's Auxiliary of the diocese, held in St. John's parish hall on the 2nd, was made peculiarly interesting by the presence of the Missionary Bishop of Salt Lake. Before his address, a short business meeting was held, eighteen parish branches being represented, and reports made of much work done at Christmas for the brightening of the lonely places in the mission field. A grateful letter was also read from a Sunday School in South Carolina, to which one of the general Christmas boxes was sent. Bishop Spalding then told of his work.

ST. JOHN'S CHURCH, Georgetown, has recently made some improvements in the chancel, especially by the addition of a very beautiful mosaic pavement, the proceeds of a highly successful bazaar and loan exhibition being devoted to this purpose. The exhibition was not only financially profitable, but gave an opportunity for viewing many rare works of art, loaned from private collec-

tions. St. Andrew's parish has also recently realized over \$3,000 in a like manner, for the lessening of its large debt.

THE JANUARY MEETING of the diocesan Sunday School Institute was held in the Epiphany parish building on Tuesday evening, the 9th inst. In continuance of the series of papers on "The Saints of the New Testament," the first of the evening was read by the Rev. Herbert Scott Smith, rector of St. Margaret's Church, on "St. Paul: Practical Lessons for Life and Conduct, Especially Applied to Children," and a paper was also read by Miss Peyton of St. John's parish, entitled, "Rational Methods of Sunday School Work." A discussion in three-minute speeches followed each.

AT THE LAST meeting of the Washington Clericus, held at the house of the Rev. Dr. McKim, an able paper was read by the Rev. Roland C. Smith, rector of St. John's, on "The Essentials of the Spiritual Life." These he considered to be faith, prayer, and self-sacrifice; and he laid special stress on what he considers the lack of the last in the work of the Church in the present day. This being the annual meeting of the Clericus, the Rev. W. L. Devries, rector of St. Mark's, was elected President for 1906, and the Rev. George F. Dudley reflected as Secretary and Treasurer.

#### WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Bequest at Stockbridge—Gifts at Ludlow—Clericus at Northampton—The Bishop goes Abroad—Summer Conference Proposed.

ST. PAUL'S CHURCH, Stockbridge (Rev. Arthur Lawrence, D.D., rector), receives a bequest of \$6,500 in the will of the late Mrs. Henry Cecil Haven, which has been probated in Pittsfield. The income is to be used toward the support of the music of the church. The testatrix was the widow of John Winthrop, late of Boston and Stockbridge, when she married Dr. Haven. She also left \$40,000 to the public library at New London, Conn.

THE BISHOP blessed the new font and altar in St. Andrew's Church, Ludlow, before Evening Prayer, Wednesday in the octave of

# LOST EYESIGHT Through Coffee Drinking.

Some people question the statements that coffee hurts the delicate nerves of the body. Personal experience with thousands prove the general statement true and physicians have records of great numbers of cases that add to the testimony.

The following is from the Rockford, Ill., Register-Gazette:

Dr. William Langhorst of Aurora has been treating one of the queerest cases of lost eyesight ever in history. The patient is O. A. Leach of Beach county, and in the last four months he has doctored with all of the specialists about the country and has at last returned home with the fact impressed on his mind that his case is incurable.

A portion of the optic nerve has been ruined, rendering his sight so limited that

he is unable to see anything before him, but he can see plainly anything at the side of him. There have been but few cases of its kind before and they have been caused by whiskey or tobacco. Leach has never used either, but has been a great coffee drinker and the specialists have decided that the case has been caused by this. Leach stated himself that for several years he had drank three cups of coffee for breakfast, two at noon and one at night. According to the records of the specialists of this country this is the first case ever caused by the use of coffee.

The nerve is ruined beyond aid and his case is incurable. The fact that makes the case a queer one is that the sight forward has been lost and the side sight has been retained. According to the doctor's statement the young man will have to give up coffee or the rest of his sight will follow and the entire nerve be ruined.—Register-Gazette.

Let it be remembered that the eyes may be attacked in one case and the stomach in another, while in others it may be the kidneys, heart, bowels or general nervous prostration. The remedy is obvious and should be adopted before too late.

Quit coffee, if you show incipient disease.

It is easy if one can have well-boiled Postum Food Coffee to serve for the hot morning beverage. The withdrawal of the old kind of coffee that is doing the harm and the supply of the elements in the Postum which Nature uses to rebuild the broken down nerve cells, insures a quick return to the old joy of strength and health, and it's well worth while to be able again to "do things" and feel well. There's a reason for

## POSTUM



the Epiphany, January 10th. The Rev. William T. Dakin, rector of St. Peter's, Springfield, who started the mission and worked hard to maintain it, was present, and also his curate, who is now in charge of the mission. The choir of St. Peter's furnished the music, and sang the hymns and canticles beautifully.

The font is the gift of Mrs. Harriet E. Bradley of Monson, Mass., and bears this inscription:

"IN LOVING MEMORY OF  
FRANK SANGER BRADLEY  
FANNIE FAROH BRADLEY  
THOMAS OSGOOD BRADLEY.  
Suffer the little children to come  
unto Me."

The altar, with its cross and two candlesticks, is the gift of the Misses Stebbins and Mrs. Parker of Crescent Hill, Springfield, and bears this inscription:

"TO THE GLORY OF GOD  
AND IN LOVING MEMORY OF  
JOHN BLISS STEBBINS  
1817-1899

Eternal life grant unto him, O Lord  
And light perpetual shine upon him."

The altar (with its reredos) and font are of heavy quartered oak, stained dark, and are of great beauty and richness. The architect, Mr. Frederic M. Jones of Somerville, Mass., designed both, as well as two prayer desks (also gifts to the mission) and a simple altar rail.

The mission has very much to be thankful for. Its people are devoted and earnest and it has many outside friends, as the number of generous gifts, financial and other, testify.

The first offering placed upon the new altar was for General Missions.

THE SPRINGFIELD CLERICUS met in Northampton on January 8th, at the home of the Rev. Lyman P. Powell. A paper was read on "The Church, Catholic or Protestant?" which brought out a great deal of discussion and was valuable, as one critic said, inasmuch as it went to show that the movement in our Church, commonly called Catholic, had grown rapidly. He said men are fast coming to realize that the Church is Catholic and that in that fact lies a great power.

The Clericus is to hold a pre-Lenten retreat in Holyoke, beginning on the evening of February 19th, and it is to be held in St. Paul's Church, which is well adapted to such a meeting, with its new chapel and parish house.

The conductor of the retreat has not yet been chosen.

BISHOP VINTON sailed on January 16th for a trip through the Mediterranean, to be gone until the beginning of Lent. The Bishop in the past year has confined himself very strictly to diocesan cares, and is greatly in need of some rest.

A MOVEMENT is on foot to hold a Church Conference, such as is held in Richfield Springs, in Northampton in the coming summer. That city would be an ideal place for such a conference, because of the location of the college buildings which, it is understood, would be offered to the conference.

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Death of Rev. Sidney Beckwith.

THE REV. SIDNEY BECKWITH, a faithful worker in the diocese, entered into rest on New Year's day, from his home in Grand Rapids. His end came suddenly and unexpectedly. He was rector at Port Huron for fifteen years, but with this exception, the time since 1870 has been spent in this diocese. The funeral was held from St. Mark's Church, January 3d, the Bishop and the Rev. Dr. McCormick officiating.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.  
Rochester Church Club—Bequest for Bath—  
Buffalo Clericus—Death of Alfred Bailey.

AT THE ANNUAL meeting of the Church Club of Rochester, held December 7th, the following officers were elected: President, Mr. Eugene C. Denton; Secretary and Treasurer, Mr. Joseph L. Humphrey; Vice-Presidents, Messrs. Clinton Rogers, Thomas Moulson, Wm. C. Walker, Albert C. Walker, John Williamson, Geo. Carnahan, Wm. Beard, Fred Brehm, and Carl Griswold. The Club will entertain, in the spring, delegates from the various Church Clubs of the United States. Much interest is felt in this coming event. The Rev. Geo. Grenville Merrill, rector of St. Mary's Church, Buffalo, gave a lecture before the Club at the annual meeting, on the subject, "The Relation between Art and the Church," which was listened to with very interested attention.

IT IS THE intention of the president of the Buffalo Sunday School Institute to arrange for four quarterly meetings of the Institute, at which educators of note will be the speakers.

THE VESTRY of St. Thomas' Church, Bath (Rev. Walter R. Lord, rector), has received \$5,000, being a bequest to the endowment fund of the parish, made by the late Mrs. Lansing D. Hodgman of Bath, for many years a parishioner of St. Thomas'.

AT THE MEETING of the Buffalo Clericus, held on Monday, January 8th, resolutions of regret were unanimously adopted on the resignations of their respective parishes by the Rev. Harry Ransome and the Rev. H. E. S. Somerville, the former having gone abroad for rest, travel, and study, and the latter having become rector of St. James' parish, Cleveland.

THE DEATH, in his 60th year, of Alfred Bailey, a parishioner of St. Andrew's, Rochester, and longtime friend and supporter of the rector, the Rev. Dr. Crapsey, is announced. Mr. Bailey was an Englishman by birth and came to this country at the age of

#### A GOOD THING

WHEN IT COMES ALONG DON'T LET IT GET AWAY FROM YOU.

"I really feel that it is hardly possible to say too much in favor of Grape-Nuts as a health food," writes a Chicago woman:

"For 9 or 10 years I had suffered from indigestion and chronic constipation, caused by the continued use of coffee and rich, heavy, greasy foods. My ailments made my life so wretched that I was eager to try anything that held out a promise of help. And that is how I happened to buy a package of Grape-Nuts food last spring.

"That ended my experiments. For in Grape-Nuts I found exactly what I wanted and needed. From the day I began to use it I noticed an improvement and in a very few weeks I found my health completely restored. My digestive apparatus now works perfectly and my chronic constipation has been entirely relieved. I have gained in weight materially, and life is a very pleasant thing to me so long as I use Grape-Nuts once or twice a day. I have found by experiment that if I leave it off for a few days my health suffers.

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28, settling in Rochester. He has been an active member of St. Andrew's parish during the last 25 years, being, during a large part of that time, a vestryman and clerk, and secretary of the parochial chapter of the Brotherhood of St. Andrew.

#### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

#### New Church at Parkersburg—Notes.

THE GOOD SHEPHERD Memorial Church, Parkersburg, is nearly finished and will be consecrated some time in January. It is nearly complete, with the exception of the pews. The architecture is of the Spanish Mission style. It will be an ornament to the see city and will tell the story of the hearts' affection of Bishop and Mrs. Peterkin, as it is a memorial to their little son who awaits them "across the bar."

The church is erected in the district of the working people, and the Bishop intends to do institutional work, with the church as a centre. It will seat about five hundred people. The Rev. A. B. Mitchell is in charge and has changed his residence from Williams-town to Parkersburg in order that he may the more effectually carry on the work, though he continues in charge of the mission in Williamstown.

MISS MARY E. FISH, daughter of the Rev. J. Logan Fish, has been appointed by Bishop Peterkin to take the place of Miss E. Barber as woman's missionary in the Sheltering Arms Hospital, Paint Creek, Kanawha Co., W. Va. Miss Barber has been appointed to the position of teacher in the Mission School at Hankow, China. Sheltering Arms Hospital is doing a grand work, taking care of from 85 to 90 patients per month.

A NEW MISSION has been started at Kearneysville and is in charge of the Rev. A. J. Willis.

ST. PAUL'S CHURCH, Weston, has been much improved by the replacing of the old wooden by handsome stone steps; also the addition of a handsome iron fence around the grounds, which give the beautiful stone church a finished appearance, and will keep stray animals off the lawns.

MATERIAL CHANGES have been made in Emmanuel Church, Moorfield. The removal of the wainscoting and wall between the choir room and chancel has put the floor of both level. The addition of a pillar supporting the two Gothic arches makes the perspective pleasing and adds very much to its Churchliness. In addition, a bright, new carpet on the floor of the chancel and aisles adds to the general effect of dignity and cheerfulness.

ST. ANDREW'S Wheeling, has received a donation of \$1,000 towards its building fund from one who would not allow her name in that connection to be known. The locality of St. Andrew's is a very hard one for the Church, inasmuch as nearly every sect has been entrenched for years. During the last five years St. Andrew's has increased and transformed in many ways socially and religiously the people around it.

#### CANADA.

Isolation of Moosonee—Notes of the Dioceses—  
The Primate Convalescent.

Diocese of Moosonee.

SOME INTERESTING facts about this diocese have appeared in a letter from Bishop Holmes, consecrated for the work last year. He says it is, perhaps, without exception, "the most lonely, isolated, inhospitable region in Northwest Canada, and is now, with the exception of Mackenzie River, the only purely missionary diocese in the Dominion. Its area is about 400,000 square miles, including Ungava and Blacklead Island." One

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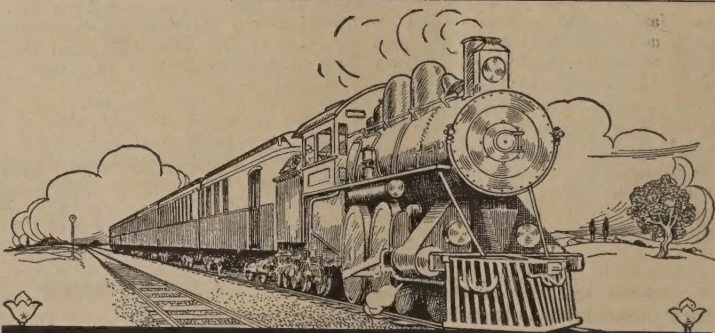
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of the great difficulties in the way of the missionaries is the inaccessibility of the country. The only means of travelling is by the rivers, which are a series of dangerous rapids with long and difficult portages. There are about 10,000 souls, Indians and Eskimo to be ministered to, of whom about 6,000 belong to the Church of England.

The Bishop's plans for the future and better working of this desolate region are, first, centralization of the work, and for this purpose he wishes to establish at once three strong centers with boarding schools for Indian children attached. By these, two great objects would be attempted: to save the children and to lessen the terrible isolation and loneliness of the missionaries. Of course largely increased funds will be needed to carry out these plans, but friends in England have already promised the Bishop part of what is needed. He says: "In point of time the nearest doctor, post or telegraph office is in England. Letters are only received three times a year, and supplies sent from Canada have to be sent to England first, whence they are despatched by the schooner which goes to Hudson Bay once a year.

#### Diocese of Toronto.

THE FUNDS appealed for to make up the income needed for Trinity College, Toronto, of \$3,000 additional, for the next five years, have been coming in and the committee are encouraged to hope that the whole sum may be made up.—THE DEATH of the Rev. Joseph Stinton Cole took place in Toronto, December 10th. He was one of the devoted early missionaries in Algoma under Bishop Fauquier.

#### Diocese of Ontario.

THE DEBT on the Church of St. Mary Magdalene, Napanee, was paid off the week before Christmas, and it is hoped that a chime of ten bells may soon be placed in the new tower.—ST. JOHN'S CHURCH, Lansdowne Front, will shortly be consecrated, the debt on the building having been entirely discharged.

#### Diocese of Ottawa.

THE REV. A. W. MACKAY, rector of All Saints', Ottawa, completed the 21st year of his ministry in the city, on the first Sunday in the new year.

#### Diocese of Fredericton.

A VERY HANDSOME reading desk was placed in St. Paul's Church, St. John, at Christmas, in memory of the late Canon De Veber, for about forty years rector of the church. It was accompanied by a very fine ecclesiastical chair. Both are in keeping with the pulpit and reredos.

#### Diocese of Montreal.

THE HEALTH of the Primate is improved, but he has not as yet been able to take part in any public function.—AT A MEETING of the diocesan W. A. in the Synod Hall, Montreal, January 11th, arrangements were outlined for the coming annual meeting in February.

THE USUAL services to usher in the New Year were held in several of the city churches in Montreal. At St. George's and at Grace Church, the congregations were very large, difficulty being found in accommodating them. As the hour of midnight struck, all knelt in silent prayer at the passing of the old and the birth of the new year. A joyful hymn followed in most services. On New Year's day no formal reception was held at Bishop's Court, as the Primate, Archbishop Bond, has not completely recovered from his recent illness. A large number of people called, however, to convey their good wishes to the venerable prelate.

WHEN God's storms come sweeping along it is the Christian alone who can lift his head, look up, and stand erect as they enshroud him, for a Christian cannot fear where God is.—Bishop Brent.

## The Magazines

THE *Atlantic Monthly* begins the year 1906 with an uncommonly striking number in both the importance and the freshness of interest of its articles. Especially notable is a group of three papers upon questions of international politics. Judge Francis C. Lowell of the United States Circuit Court writes upon "American Diplomacy," John W. Foster, ex-Secretary of State, upon "The Chinese Boycott," and Herbert D. Peirce, Third Assistant Secretary of State, upon "The Mujik and the New Régime in Russia." Among the variety of other interesting papers, special attention should be called to "Of our Anxious Morality," by Maurice Maeterlinck, the great Belgian mystic and moralist, a curiously vivid record of "Impressions from Chicago Faces," by Loren H. B. Knox, and a very incisive and plain-spoken paper upon "The University Presidency" by Andrew S. Draper.

An article that is sure to attract attention is a paper upon the evil of "Special Legislation," by Samuel P. Orth. Among the more distinctly literary papers are a masterly and entertaining survey of the fiction of the past year by Miss Mary Moss, a clear and entertaining account of Esperanto, the new proposed universal language, by Professor Albert Schinz, and a study of recent American biography by M. A. De Wolfe Howe.

The stories in the number all keep up the *Atlantic* tradition of printing stories that, while highly readable, have something in them; they are by such favorite writers as Mrs. Harriet Prescott Spofford, Esther B. Tiffany, and E. S. Johnson.

Among the poems in the number is a thoughtful and musical poem entitled "At Ebb-Tide," by President John Finley.

THE *Church Eclectic* for January contains abstracts from Bishops' Charges during the past year. This first notice includes those of the Bishops of Southern Florida, Pitts-

### Unconscious Poisoning.

HOW IT OFTEN HAPPENS FROM COFFEE.

"I had no idea," writes a Duluth man, "that it was the coffee I had been drinking all my life that was responsible for the headaches which were growing upon me, for the dyspepsia that no medicines would relieve, and for the acute nervousness which unfitted me not only for work but also for the most ordinary social functions.

"But at last the truth dawned upon me. I forthwith bade the harmful beverage a prompt farewell, ordered in some Postum and began to use it. The good effects of the new food drink were apparent within a very few days. My headaches grew less frequent, and decreased in violence, my stomach grew strong and able to digest my food without distress of any kind, my nervousness has gone and I am able to enjoy life with my neighbors and sleep soundly o' nights. My physical strength and nerve power have increased so much that I can do double the work I used to do, and feel no undue fatigue afterwards.

"This improvement set in just as soon as the old coffee poison had so worked out of my system as to allow the food elements in the Postum to get a hold to build me up again. I cheerfully testify that it was Postum and Postum alone that did all this, for when I began to drink it I 'threw physic to the dogs.'" Name given by Postum Co., Battle Creek, Mich.

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burgh, Kentucky, California, Marquette, and Alabama, which are as valuable for their practical instruction as they are for the light they throw upon the condition and needs of the Church. The Proposed Presbyterian Book of Common Worship has a second notice by the editor. The Rev. A. C. Haverstick is the author of a good paper upon "The Virgin Birth Not Mere Tradition." "English Bible Versions" is continued by the Rev. Henry Barker.

THE *Revue Catholique des Eglises* for December has a continuation of Tunnel's article on St. Cyprian, covering the Baptismal Controversy; the end of Sauze's paper on *L'Assemblée épiscopale de Wurzburg*; and an article on *La situation religieuse en France*, by Hyppolyte Hemmer; also notes on the relation between the American Church and the Russian, with the letters of Bishop Tuttle and Archbishop Tikhon regarding the Irvine re-ordination.

A NOTABLE ARTICLE in the December number of *The Fortnightly Review* is "The Foreign Policy of Germany," in which we have a succinct account of the rise of Prussia and of its consequent political traditions and unscrupulous ambitions, as the basis of the present animus of the German Empire, more particularly toward the English Government. The article is anonymous, but it is the production of no mean author. An exceptionally good paper is "Europe and the Russian Revolution," by Perseus. "New York and the Hudson," by Henry James, is worthy of mention. It is very long, in six parts, imaginative and poetical. The style is involved and most peculiar. None the less it is written in a great manner upon a great subject. "The Difficulties of Devotion," by Robert Jay, is a plea for a middle party between the stupid and violent extremes of Irish political action. But the question is, how to bring such a movement into being amid the vortex. "The Problem of the Unemployed, and Suggestions for its Solution," shows the good work of the Church Army. It is written by the Rev. W. Carlie. "Nostalgia," by Grazia Deledda, is finished in this number.

IT IS WHOLLY impossible to live according to Divine order, and to make a proper application of heavenly principles, as long as the necessary duties which each day brings seem only like a burden grievous to be borne. Not till we are ready to throw our very life's love into the troublesome little things can we be really faithful in that which is least and faithful also in much. Every day that dawns brings something to do, which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which He has given us as surely as He gives us daily bread. We should thank Him for it with all our hearts, as much as for any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

TAKE TIME to be separate from all friends and all duties, all cares and all joys; time to be still and quiet before God. Take time not only to secure stillness from man and the world, but from self and its energy. Let the Word and prayer be very precious; but remember, even these may hinder the quiet waiting. The activity of the mind in studying the Word, or giving expression to its thoughts in prayer, the activities of the heart, with its desires and hopes and fears, may so engage us that we do not come to the still waiting on the All-Glorious One. Though at first it may appear difficult to know how thus quietly to wait, with the activities of mind and heart for a time subdued, every effort after it will be rewarded; we shall find that

it grows upon us, and the little season of silent worship will bring a peace and a rest that give a blessing not only in prayer, but all the day.—Andrew Murray.

THE REMEDY for sadness is prayer. But as sadness broods in selfishness, and is inclined to rest rather in our own unhappy thoughts than on God, the soul turns to prayer with reluctance. Hence the saddened one must first turn to God by vocal prayer, persevering in which that reluctance will be overcome; and as the sadness subsides, the spirit will enter anew into the heart of prayer. The second remedy against sadness is to break out of it by some external act of kindness or generosity. For the malady consists in a morbid concentration upon one's self and a brooding within one's self that repels sympathy and kindness, as being adverse to this melancholy mood, a mood that can only be cherished in isolation of spirit. But let the will make a little effort to be kind and considerate towards another; and it is amazing how soon that malignant charm is broken that held the soul spell-bound to her saddened thoughts and imaginary grievances. A smile, a kind look, a few gentle words, a considerate action, though begun with effort, will suffice to open the soul, and set the spirit free from its delusion.—William Bernard Ullathorne.

"AM I REALLY what I ought to be? Am I what, in the bottom of my heart, I honestly wish to be? Am I living a life at all like what I myself approve? My secret nature, the true complexion of my character, is hidden from all men, and only I know it. Is it such as I should be willing to show? Is my soul at all like what my kindest and most intimate friends believe? Is my heart at all such as I should wish the Searcher of Hearts to judge me by? Is every year adding to my devotion, to my unselfishness, to my conscientiousness, to my freedom from the hypocrisy of seeming so much better than I am? When I compare myself with last year, am I more ready to surrender myself at the call of duty? Am I more alive to the commands of conscience? have I shaken off my besetting sins?" These are the questions which this season of Lent ought to find us putting fairly and honestly to our hearts.—Archbishop Temple.

DIVINE LOVE is perfect peace and joy, it is a freedom from all disquiet, it is all content and happiness; and makes everything to rejoice in itself. Love is the Christ of God; wherever it comes, it comes as the blessing and happiness of every natural life, a redeemer from all evil, a fulfiller of all righteousness, and a peace of God, which passeth all understanding. Through all the universe of things, nothing is uneasy, unsatisfied, or restless, but because it is not governed by love, or because its nature has not reached or attained the full birth of the spirit of love. For when that is done, every hunger is satisfied, and all complaining, murmuring, accusing, resenting, revenging, and striving, are as totally suppressed and overcome, as the coldness, thickness, and horror of darkness are suppressed and overcome by the breaking forth of the light.—William Law.



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